

Scripture - Instruction;

DIGESTED INTO

Several SECTIONS,

BY WAY OF

Question *and* Answer:

In Order to PROMOTE

PIETY and VIRTUE,

And DISCOURAGE

VICE and IMMORALITY.

With a PREFACE relating to

EDUCATION.

By JOHN FREAME. *K*

The Third Edition.

Prov. xxii. 6.

*Train up a Child in the Way he should go: and when
he is old, he will not depart from it,*

B R I S T O L:

Printed by S. FARLEY, in CASTLE-GREEN.

Men's-Meeting in Bristol,

16th 10th Month, 1769.

DEAR FRIENDS,

A Religious Concern for the timely Instruction of the rising Generation, in Matters of the greatest Importance to their present and future Welfare, hath induced us to reprint this little Book. We earnestly desire the timely and diligent Care of all Parents and Heads of Families, in making the proper Use hereof, that it may tend to the fixing of good Impressions on the tender Minds of Youth, relative to the Worship of God, and to their several incumbent Duties thro' this short and uncertain Life. Signed in, on behalf, and by Order of the Meeting.

By THOMAS FRANK,

Clerk to the Meeting.

William THE *Monis*
 1787

P R E F A C E.

Friendly Reader,

WHEN I began to collect the following *Sentences* of HOLY SCRIPTURE, I little thought of making them publick; my design therein at first being only for the use of mine own children and family: But upon the request of several Friends, who believed the same would be of no small benefit to all those, who have an esteem for the Holy Scriptures, I consented they should be printed.

HAVING perused several Catechisms, I found most of them contain controversial
 a 2 points

points of Religion, much above the comprehension and capacity of children, and treating of matters concerning which many professors differ in their judgments.

BUT considering that children are quickly capable of distinguishing between Good and Evil, and apt to receive any impression: and their minds being early busied about something or other, I conceived nothing could be of more benefit to them, than to endeavour to excite and fix in their minds some sense of God Almighty; That he “made them, and created the world, and all things therein; That he is the preserver of us, from whom we receive all the good we enjoy; That He sees all we do, to whom we must give an account of all our actions; and that he will reward the righteous, and punish the wicked: And to instruct them in their duty to Him, their parents and neighbours; and to implant in their minds some sense of holiness and virtue, and make them sensible of the ill consequence of Vice and Immorality.

IN order to which, I have collected such Sentences of the holy Scriptures as tend thereto; and clearly set forth the
great

great advantage and benefit that accrued in former ages to the Righteous, and the misery that attended the Wicked.

So that my aim herein was, to promote real Virtue and practical Religion in the minds of my children; and not to fill their heads with empty notions, meer speculations, or disputable points.

Now seeing this Treatise is made public, I desire the Reader would be pleased to take notice; That although the learning these Sentences may be of great benefit to children; yet it should by no means divert them from reading the Scriptures themselves: for although the people called *Quakers*, have been frequently charged with denying them; I can say for myself, That I was bred up in the reading of them from my childhood, my parents being of that persuasion. And since I came to years of understanding, I always esteemed them preferable to all books whatsoever; and I do freely and sincerely acknowledge 'tis my belief, That the Bible is the best book extant in the world: and I can say for the rest of my Friends of that profession, That I never met with any amongst them of a contrary opinion.

As to the several Sentences of Scripture herein contained ; I have made no comment upon, or addition to the words of the Text ; and have been as exact as I could in citing Chapter and Verse : and where I have, for brevity's sake, when the matter would bear it, set down in some places but a part of a Verse, I have taken notice of it by this stroke——.

THE Questions formed herein are answered by the words of the Text : And I have endeavoured in both to be as concise as may be, thereby to render it the easier for children to learn by heart : And therefore I recommend the Readers to the Scripture itself, diligently to observe what goes before, and what comes after the Quotation ; that they may thereby be enabled, through God's assistance, to judge for themselves the meaning of the Text.

CONCERNING

CONCERNING
EDUCATION.

HAVING premised these few things, by way of Apology for this present Publication, before I conclude the Preface, I shall tenderly offer to parents, some of my thoughts concerning Education; which being a matter of great importance to our offspring, much might be written on that subject: but being willing to avoid many particulars, I shall, with as much brevity as may be, only touch on the following heads.

As we should esteem our children, some of the best outward treasure we are, or can be possessed of; they being a peculiar blessing from God: So we ought to be thankful to him for them, and pray to be endued with wisdom from above, and enabled by his grace, rightly to discharge our duties toward them.

WE

WE ought to employ our most serious thoughts, and some of our time in their Education: I mean that part peculiarly belonging to parents, which is, To endeavour, all that in them lies, to implant in their minds a sense of Piety and Virtue, and to train them up in the best things. This would prove more advantageous to children, than the getting a great deal of riches for them: for we have seen, that many who have been more solicitous in getting great portions for their children, than in training them up in Virtue, have had such, as have quickly consumed, what their parents have for many years been getting, by their utmost care and industry.

I WOULD not be understood, as though I lay all the stress in the duty of parents, and in a good Education; for they may faithfully discharge their parts, and yet have bad children; for unless the blessing of God goes along with their endeavours, and their children have regard to the teachings of the Grace of God in themselves, which reproves them for evil, and assists them in well-doing, all the labour and care of parents will prove ineffectual. But 'tis often observed, where there is a religious

ligious concern on the minds of parents, to train up their children in Piety and Virtue, and they have taken such methods in educating them, as are consonant thereunto: such good and christian endeavours have seldom failed of success. And not only so, but there is also a great difference between those, who have discharged their parts, and those, who have not: for if the children of the first should prove extravagant, and turn their backs on the good advice and counsel of their parents; although it will be cause of sorrow and grief, to see any of them in danger of being lost: yet they cannot want satisfaction in this, that nothing has been neglected on their parts.

ON the contrary, the last will not only have the affliction and sorrow to see their children prove bad; but when they seriously reflect on themselves, and their own misconduct, they will then have cause to fear, that the ruin of their children may, in a great measure, be laid at the parents door: which must be a two-fold affliction, whenever such come to be rightly sensible thereof.

THEREFORE 'tis the indispensable duty
of

of parents in the first place to endeavour to be good examples to their children : for it cannot be expected they should follow the advice of their parents, if they see them not in the practice of those things they recommend, and that they take care to carry themselves prudently in their families ; for children have very quick eyes and ears, and take more notice of the words and actions of their parents, than many are aware of : And therefore we ought to be exceeding careful what we say or do before them ; for our conduct and behaviour ought to be such, as may gain an esteem in their minds : they can easily spy our faults or weakneses, and when once a child has let in a mean opinion of its parents, occasioned by their ill or imprudent management, their advice afterwards seldom produceth any good effect.

AND there is one thing, that is of a pernicious consequence, and ought carefully to be avoided ; that is, father and mother not agreeing in their judgments, but often differing and disputing even before their children ; not only about matters of little moment, but also concerning those things which relate to the management of
their

their children: Sometimes one shall reprove or correct the child for a fault committed; the other, through a foolish fondness, shall vindicate, or at least extenuate, the fault of the child. By which means they weaken the hands of each other, to the great hurt many times of their offspring.

AND therefore if parents should at any time be of different sentiments, they ought to discourse the matter privately between themselves, and not in the hearing of their children; and instead of thwarting one another, or discoursing before them of those things that are no ways convenient for them to hear, and can be of no benefit to them; to take all fit opportunities of instilling good principles into their minds, by putting in practice that excellent advice which Moses gave to the children of Israel saying, Deut. xi. 18. 19. "Therefore shall ye lay up these my words in your heart and in your soul,—and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." And it is very often seen, that the good impressions that
children

children receive from their parents in their tender years, are not easily worn out.

AND to the end that the good advice of parents might take the better effect, great endeavours should be used to have (if possible) such servants as are religiously inclined, sober, discreet, and orderly; for children, being much in their company, are liable to receive impressions from them, and if they are proud, idle, ill natured, apt to give bad language, or corrupt in their manners, they often instill the same into them: And also to keep them from reading of idle, romantic, and prophane books and pamphlets, that often infect the minds of youth, and which children are too apt to please themselves withal.

Now if parents expect to make their work easy, and prove the more effectual, they must be sure to begin with their children betimes; it being easy to bend a twig while 'tis young. Therefore we should endeavour to break their wills whilst they are little, and as soon as ever they are capable, to make them sensible that their wills ought to be entirely
subject

subject to ours ; and that whatsoever we command or require, must be punctually comply'd with ; But then care must be taken, to require nothing of them that is unreasonable, or not becoming a religious and tender parent.

AND if this be practised early, and they are not suffered to have any thing they cry or contend for, that is not fit or convenient for them, they will easily be contented without it, and quickly leave off striving for mastery ; which would be an ease to themselves, and to all about them. And those children, whose wills are once truly subjected to the will of their parents, often grow up in duty and obedience.

THEREFORE if we intend ever to govern our children, we must begin with them whilst they are little ; for we cannot reasonably expect they will be obedient to us when grown up, if they have had their wills and mastery of us whilst they were young.

WE ought entirely to love our children ; but then we should be careful not to let our love run to fondness, and thereby cherish their faults, and humour them

in whatsoever they crave or desire, without considering whether it be for their good, or not; and thereby spoil them, and at last bring sorrow and shame upon ourselves, as Solomon well observes, "A child left to himself brings his mother to shame."

Prov. xxix.

15.

And this may often be seen in some children at table, who will cry, or crave almost for whatsoever they see, and must be served the first, without regard to the persons present; and others quietly sit without asking for any thing, but will contentedly take whatsoever their parents shall be pleased to give them: And this is occasioned by the different management of their parents. And often times those that have been humoured from their cradle, and indulged as they grow up, have gotten such a head over their parents, that it has been ever after out of their power to subdue their wills.

We ought carefully to observe the tempers and dispositions of our children, and be always ready to take notice of any appearance of good in them, thereby to cherish it; and if at any time we perceive that which is commendable and praise-worthy, to encourage and commend it: for if we should only look at
their

their faults, and always chide and correct them, 'tis the ready way to discourage or harden them : for as foolish fondness and indulgence are very pernicious on the one hand, so too much distance and severity are on the other.

PARENTS ought in their carriage and treatment of their children, to endeavour to establish in them a sense of the true love they bear them, which will naturally gain both love and esteem from their children ; and when once there is a true love fixed in their minds, they will often be fearful of offending those they love ; and that fear, which is settled upon a bottom of love and duty, is far more durable than that which proceeds from the fear of a rod and punishment. Not but that correction may sometimes be made use of ; yet it ought not to be on every slight occasion, but for some great offence ; as, when they are obstinate, and wilfully disobey their parents, or tell a known lie, or the like : but then it ought to be performed with a great deal of discretion, and that without anger or passion ; and endeavours should be used first, to convince them of the evil they have committed, and of the grievousness of the crime, and then correct them sedately and
b 2 coolly ;

coolly ; for if it be done in a heat, and the resentment of the fault is mingled with passion, it seldom reaches the mind, or has any good effect ; but they are then apt to conclude, they are corrected to gratify their parents humour and passion, more than for the fault they have committed : and in such a case it often doth children a deal of injury ; but when they are once made sensible of their fault, and they see the correction proceeds from their parents love and kindness, as well as reason and judgment, and that it tends to their own good, it commonly proves advantageous to them.

AND as Children should seldom be corrected by blows, but upon extraordinary occasions ; so too frequent chiding them, for every little offence, should carefully be avoided ; for the continual use of it, upon every small occasion, makes it too cheap and familiar, and lessens the authority of parents, and renders them the less regarded : while children that are brought to a ready compliance with their parents commands when they are little, and kept strictly to it as they grow up, obedience being thereby become in a manner habitual to them, a wink or a nod will many times be sufficient, without frequent

frequent chiding : but when that doth not do, and words are to be made use of, they ought to be kind, grave, and sober, representing the unbecomingness of the fault, rather than rating at the child for it : for passionate and hasty chiding too often carries ill and unbecoming language with it, and children can easily discern between reason and passion ; the one reaches the understanding, and often makes an impression upon the mind ; the other tends to harden them in their faults, and to make them slight their parents.

As children are capable, care should be taken to provide such masters, mistresses and tutors, as are persons not only religious and learned ; but also well qualified for the education of youth ; persons of good temper and conduct, that, together with learning, may teach them virtue and good morals, and deal with them in a gentle, winning and persuasive way, and not in the rough, rigorous, and severe method of blows and stripes ; they may and ought to correct the stubborn and rebellious, but reproof and admonition ought to precede correction. Children are rational creatures, and should be argued with, and endeavoured to be convinced by reason : for a school should not

be a meer house of correction, but rather a place of delight and recreation ; which masters may make by their discreet and prudent conduct : but when they shall correct or chide their scholars in passion or anger, for every little offence, more to gratify their passionate tempers, than for the fault committed, it makes a school a terror to children, and tends very much to the hurt and hardening of youth : And therefore what is before recommended to parents, ought to be put in practice by masters, mistresses and tutors.

Now, before I conclude, I shall add ; That as indulging children in their humours, and not subjecting their wills whilst they are young, is hurtful and pernicious : So to gratify them in pride, idleness and luxury, is of a dangerous consequence ; for the prophet Ezekiel signified, “ Behold, this was the iniquity of — Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me : therefore I took them away as I saw good.”

So that parents ought to be very cautious of indulging their children in those things, which lay a foundation for greater evils : and when they perceive a proud inclination in them, they should use the utmost of their endeavours to root out that pernicious weed, and no ways promote or encourage it : But 'tis frequently seen, that some imprudent parents teach their children pride in their infancy ; for as soon as they are dressed in a new suit of clothes, they so admire them, that it teaches them to be proud of their clothes, as soon as they have put them on : and how can it be expected, but they should grow up in those things, that have been so early instilled into their minds ?

AND where parents have so much delighted to see finery in their children, and as they grow up have indulged them in it ; when afterwards they have seen the ill consequences thereof, it hath been out of their power to reclaim them.

GREAT care should also be taken to prevent a habit of idleness : and therefore some good employment, suitable to their circumstances, should be provided for them ; for those who are bred up in pride and idleness, commonly, (if their circumstances

stances permit it) live in luxury, and spend many of their thoughts, that might be better employed, in contriving what they shall eat and drink ; and sometimes can hardly invent any thing delicate enough for them.

'Tis no wonder, then that so many, whose education has been after this sort, miscarry : for although some, who have had large beginnings, and might have lived in good reputation ; yet as soon as ever they have gotten their portions into their own hands, have lived so much in pride, idleness and extravagancy, that they have quickly run out all their estates, and reduced themselves to poverty : when others, who have had very small beginnings ; yet by their great frugality, industry, and application to their business, have (with the blessing of God accompanying their honest endeavours) lived comfortably, and been considerably raised in the world.

AND 'tis frequently seen, that many young people, when they marry, and have competent portions to set up their trades withal ; having laid out great part thereof in rich and unsuitable presents, fine clothes, costly furniture, and sitting up
their

their houses, and other fine things that they might well have been without ; have had very little left to carry on their trade : and then, with high and extravagant living, and neglect of their business, they have quickly run so much in debt, that they have been forced to break ; and by their own folly have brought ruin upon themselves.

WHEREAS, if such had not at first so foolishly run out their stocks, but been frugal, and took care frequently to examine into the state of their affairs, and made their expences suitable to their bottom and income, and been diligent and industrious in their business, they might have lived well by their trades, and been a comfort to themselves and relations.

AND some, who perceiving their trades were not sufficient to answer their expences, have run upon some desperate project, either in merchandize, or some other matters that they neither understood, nor were capable to manage ; which miscarrying, they have not only brought ruin upon themselves, and their own families, but others have been great sufferers by them.

AND this has been occasioned by their pride and extravagancy : whereas, if such had

had been humble, frugal and industrious, and kept to the business they were bred to, they might have maintained their families by the produce of their own trades, without running into such apparent dangers.

THESE particulars are not written with an intention to reflect on any, but as a general caution for all, into whose hands this may come, to take warning by the harm and ruin of others : for as 'tis said,

Prov. xvi. 18. "Pride goeth before destruction, and an haughty spirit before a fall : " So "By humility and the fear of the Lord, are riches, and honour, and life."

I will not say all the miscarriages that happen to children, are owing to the misconduct and deficiency of their parents : but that nothing may be laid at their door, it will be safe, as well as prudent, for them to consider, whether they are found in the way of their duty towards them ; And above all, to take care to educate them in godliness, which "is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

JOHN FREAME.

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Scripture

Scripture Instruction, &c.

SECTION I.

OF GOD ALMIGHTY.

Q. **W**HAT saith the Prophet *Isaiah* of God Almighty being the only true God ?

A. *Isa.* xlv. 18.---Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.

21.---There is no God else beside me, a just God and a Saviour,---

22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

A

Q. Doth

Q. Doth *David* acknowledge that there is no other God besides God Almighty ?

A. 2 *Sam.* vii. 22.---Wherefore thou art great, O Lord God : for there is none like thee, neither is there any God beside thee.---

Q. Who made man ?

A. *Gen.* ii. 7.---And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

Q. Who was it that created the heaven and earth, and all things therein ?

A. *Gen.* i. 1.---In the beginning God created the heaven and the earth.

16. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

ii. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food.

Q. What confession was it that the *Levites* made concerning God being the Creator of all things ?

A. *Nehem.*

A. *Nehem.* ix. 5.---Blessed be thy glorious name, which is exalted above all blessing and praise.

6. Thou, even thou art Lord alone : thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein ; and thou preservest ~~them~~ all, and the host of heaven worshippeth thee.

Q. Who doth the Prophet *Isaiab* declare created the heavens and earth, and giveth life unto man ?

A. *Ifai.* xlii. 5.---Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein.

8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.

Q. How doth he set forth the greatness of God ?

A. *Ifai.* xl. 10.---Behold, the Lord God will come with strong hand, and his arm shall rule for him : Behold, his reward is with him, and his work before him. —

12. Who hath measured the waters in the hollow of his hand? and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—

15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.—

17. All nations before him are as nothing, and they are counted to him less than nothing, and Vanity.—

22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

Q. What saith the prophet *Jeremiab* concerning the true and living God?

A. *Jerem. x. 10.*—But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13.—He maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Q. How

Q. How doth *Moses* set forth the holiness of God?

A. *Exod. xv. 11.*---Who is like unto thee, O Lord,---who is like thee, glorious in holiness, fearful in praises, doing wonders?

Q. How did the Apostle *John* say, that the redeemed should glorify and extol God Almighty?

A. *Revel. xv. 3.*---And they sing the song of *Moses* the servant of God, and the song of the lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee.---

Q. What saith *David* of the righteousness and holiness of God?

A. *Psal. xcvi. 9.*---With righteousness shall he judge the world, and the people with equity.

cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

Q. Can we hide ourselves from the sight of God?

A. *Jerem. xxiii. 23.*---Am I a God at hand,

hand, saith the Lord, and not a God afar off?

24. Can any hide himself in secret places that I shall not see him? saith the Lord: Do not I fill heaven and earth? saith the Lord.

Q. Does God know our thoughts?

A. *Amos* iv. 13.---He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is his Name.

Q. What saith *David* concerning God's knowing all things?

A. *Psalms* cxxxix. 4.---There is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

Q. Does he say God is present every where?

A. 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9. If I take the wings of the morning, and dwell in the uttermost parts of the sea:

10. Even

10. Even there shall thy hand lead me,
and thy right hand shall hold me.

S E C T. II.

Of our blessed Lord and Saviour JESUS
CHRIST.

Q. WHAT did the Prophet *Isaiab* say
concerning the coming of Christ?

A. *Isai.* ix. 6.---Unto us a child is born,
unto us a son is given; and the govern-
ment shall be upon his shoulder: and his
name shall be called, Wonderful! Coun-
sellor, the mighty God, the everlasting
Father, the Prince of Peace.

7. Of the increase of his government
and peace there shall be no end,---

Q. Where did the Prophet *Micab* say,
Christ should be born?

A. *Mic.* v. 2.---But thou, Bethlehem-
Ephratah, though thou be little among
the thousands of Judah, yet out of thee
shall he come forth unto me, that is to be
ruler in Israel: whose goings forth have
been from of old, from everlasting.

Q. Did *Jacob* prophesy concerning
the coming of Christ?

A. *Gen.* xlix. 10.---The scepter shall
not

not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

Q. What benefit were the *Gentiles* to reap by his coming?

A. *Isai.* xlii. 1.---Behold my servant whom I uphold, mine elect in whom my Soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles.

6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Q. What faith the Prophet *Jeremiah* of Christ's executing judgment, and justice in the earth?

A. *Jerem.* xxiii. 5.---Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.

Q. Did the Prophet *Isaiab* say any thing

thing concerning the miracles of Christ ?

A. *Ifai.* xxxv. 5.---Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6. Then shall the lame man leap as an hart, and the tongue of the dumb sing.

Q. What did the angel of God tell the shepherds concerning Christ ?

A. *Luke* ii. 10.---And the angel said unto them, Fear not : for behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Q. What account did *Zechariah* the prophet give of the justice and humility of Christ ?

A. *Zechar.* ix. 9.---Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy king cometh unto thee : he is just, and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass.

Q. What does the Prophet *Isaiab* say of the sufferings of Christ ?

A. *Ifai.* liii. 3.---He is despised and rejected of men, a man of sorrows, and acquainted with grief.---

5. He

5.---He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed.

6. All we like sheep have gone astray : we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

12.---He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

Q. Did the angel, that appeared unto *Joseph*, tell him, That Christ should save his people from their sins ?

A. *Matth. i. 21.*---Thou shalt call his name Jesus : for he shall save his people from their sins.

Q. Did the Apostle *Paul* say, that Christ died for the sins of the whole world ?

A. *2 Cor. v. 14.*---For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead.

15. And

15. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

Q. Was Christ a propitiation for the sins of the whole world?

A. 1 *John* ii. 1.---We have an advocate with the father, Jesus Christ the righteous.

2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Q. Whose works did Christ come to destroy?

A. 1 *John* iii. 8.---He that committeth sin, is of the devil; for the devil sinneth from the beginning: for this purpose the son of God was manifested, that he might destroy the works of the devil.

Q. What saith the Apostle *Peter* of Christ suffering for our sins?

A. 1 *Pet.* iii. 18.---For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the spirit.

22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

Q. Should

Q. Should we endeavour to take Christ for an example, and follow his steps, who suffered for us ?

A. 1 *Pet.* ii. 21.---For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth :

23. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously.

24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness : by whose stripes ye were healed.

Q. What is it that cleanseth us from all sin ?

A. 1 *John* i. 7.---If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.

Q. What answer did Christ give to those whom *John* the Baptist sent unto him ?

A. *Matth.* xi. 4.---Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see :

5. The blind receive their sight, and the lame walk, the lepers are cleansed,
and

and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Q. Did Christ cure any that were blind?

A. *Matth. xx. 30.*---And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Q. Did he cure any that were lame?

A. *Matth. xv. 30.*---And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them:

31. Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: And they glorified the God of Israel.

B

Q. Did

Q. Did Christ cure the leprosy ?

A. *Matth.* viii. 2.---And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

Q. Did he cure the Deaf ?

A. *Mark* vii. 32.---They bring unto him one that was deaf, and had an impediment in his speech : and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Q. Did Christ raise the Dead ?

A. *Luke* vii. 12.---Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother,—

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier,

bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15. And he that was dead, sat up, and began to speak: and he delivered him to his mother.

Q. How did he make the woman straight, who was so crooked that she was bowed together?

A. *Luke* xiii. 11.---There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

Q. Did Christ cure those that were Lunatic, or Mad?

A. *Matth.* xvii. 14.---There came to him a certain man, kneeling down to him and saying,

15. Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

18. And Jesus rebuked the devil, and he

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he

he departed out of him : and the child was cured from that very hour.

Q. Did he cure a Withered Hand ?

A. *Matth. xii. 10.*---There was a man which had his hand withered :

13. Then saith he to the man, Stretch forth thine hand : and he stretched it forth, and it was restored whole, like as the other.

Q. Did Christ cure those that were possessed with the Devil ?

A. *Luke iv. 33.*---There was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art ; the holy one of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word is this ? for with authority and power he commandeth the unclean spirits, and they come out.

Q. Had

Q. Had Christ power over the Winds and the Sea ?

A. *Matth* viii. 23.---And when he was entered into a ship, his disciples followed him.

24. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, Save us : we perish.

26.—Then he arose and rebuked the winds and the sea, and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

Q. Did Christ do any other miracles, besides those before mentioned ?

A. *Matth*. ix. 35.---And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

Mark vi. 56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if

it were but the border of his garment : and as many as touched him were made whole.

Q. Did not the *Jews* crucify Christ, notwithstanding he wrought so many great miracles among them ?

A. *Matth.* xxvii. 1.---When the morning was come, all the Chief Priests and Elders of the people, took counsel against Jesus to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

30. And they spit upon him, and took the reed, and smote him on the head.

35. And they crucified him,—

37. And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Q. What saith the Apostle *Paul* of Christ's rising from the Dead, the third day after he was crucified ?

A 1 *Cor.*

A. *1 Cor. xv. 3.*--- For I delivered unto you first of all, that which I also received, how that Christ died for our sins.

4. And that he was buried, and that he rose again the third day,——

5. And that he was seen of Cephas, then of the twelve.

6. After that he was seen of above five hundred brethren at once : of whom the greater part remain unto this present, —

Q. Did Christ ascend into Heaven after his Resurrection ?

A. *Luke xxiv. 50.*--- And he lift up his hands and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

S E C T. III.

Of the W O R D of G O D.

Q. **H**OW doth *David* say a Young Man may cleanse his Ways ?

A. *Psalme cxix. 9.*---Wherewith shall a young man cleanse his way ? By taking heed thereto according to thy word.

10. With my whole heart have I sought thee : O let me not wander from thy commandments.

11. Thy

11. Thy word have I hid in mine heart, that I might not sin against thee.

Q. Doth the Prophet *Isaiab* tell us, the Word of God shall stand for ever ?

A. *Isai.* xl. 6.---The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field.

8. The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

Q. What said *David* concerning the Word of God ?

A. *Psalms* cxix. 105.---Thy word is a lamp unto my feet, and a light unto my path.

140. Thy word is very pure : therefore thy servant loveth it.

Q. Did *Moses* say that the Word was in our Mouth and Heart ?

A. *Deut.* xxx. 14.---The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Q. What saith the Apostle of the Word of God being nigh unto us ?

A. *Rom.* x. 6.---Say not in thine heart, Who shall ascend into heaven ? (that is to bring Christ down from above :))

7. Or who shall descend into the deep ?
(that

(that is to bring up Christ again from the dead.)

8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of Faith which we preach.

Q. Is the Word of God a discernor of the Thoughts and Intents of the Heart?

A. *Heb. iv. 12.*---The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him, with whom we have to do.

Q. What saith the Prophet *Isaiab* of that Word, that tells us the way which we ought to walk in?

A. *Isai. xxx. 21.*---Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Q. Doth the Apostle advise us to receive this Word?

A. *James i. 21.*---Wherefore lay apart all

all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Q. What does the Evangelist *John* say concerning the Word of God?

A. *John* i. 1.---In the beginning was the word, and the word was with God, and the word was God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him was life, and the life was the light of men.

Q. Is Christ, who judgeth in righteousness, called in the *Revelations* the *Word of God*?

A. *Revel.* xix. 11.---And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

13. And he was cloathed with a vesture dipt in blood: and his name is called, The word of God.

SECT.

S E C T. IV.

Of the LIGHT, SPIRIT, and GRACE
of G O D.

Q. WHAT said *David* concerning the
Light ?

A. *Psal.* xliiii. 3. O send out thy light
and thy truth ; let them lead me, let them
bring me unto thy holy hill, and to thy
tabernacles.

Q. What did *Christ* say was the Cause
of People's Condemnation ?

A. *John* iii. 19.---This is the condem-
nation, that light is come into the world,
and men loved darkness rather than light,
because their deeds were evil.

20. For every one that doth evil, ha-
teth the light, neither cometh to the light,
lest his deeds should be reproved.

21. But he that doth truth, cometh to
the light, that his deeds may be made
manifest, that they are wrought in God.

Q. Did the Prophet *Isaiab* exhort the
House of *Jacob*, to walk in the *Light* of
the Lord ?

A. *Ifai.* ii. 5.---O house of *Jacob*,
come ye, and let us walk in the light of
the Lord.

Q. Where

Q. Where is it that God causeth his *Light* to shine ?

A. 2 *Cor.* iv. 6.---God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

Q. What is it that makes manifest our evil Deeds ?

A. *Ephes.* 5. 13.---All things that are reprov'd are made manifest by the light : for whatsoever doth make manifest, is light.

Q. What benefit have those that walk in the *Light* ?

A. 1 *John* i. 6.---If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.

Q. Did *Christ Jesus* say, I am the *Light* of the World ?

A. *John* viii. 12.---Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

Q. Did

Q. Did *John* the *Baptist* come to bear witness of Christ who is the true Light?

A. *John* i. 6.---There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the light, that all men through him might believe.

8. He was not that light, but was sent to bear witness of that light.

9. That was the true light, which lighteth every man that cometh into the world.

Q. What said old *Simeon*, of Christ being a Light to the *Gentiles*?

A. *Luke* ii. 29.---Lord, now lettest thou thy servant depart in peace, according to thy word.

30. For mine eyes have seen thy salvation :

31. Which thou hast prepared before the face of all people :

32. A light to lighten the *Gentiles*, and the glory of thy people *Israel*.

Q. Is the Manifestation of the Spirit given to every one to profit withal?

A. *1 Cor.* xii. 4.---There are diversities of gifts, but the same spirit.

7. But the manifestation of the spirit is given to every man to profit withal.

C

Q What

Q. What saith the Prophet *Joel* of God's pouring out his Spirit upon all flesh?

A. *Joel* ii. 28.--- And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesie,---

29. And also upon the servants and upon the hand-maids in those days, will I pour out my spirit.

Q. Are the things of God Foolishness unto the Natural Man?

A. *1. Cor.* ii. 11.---What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.

14. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Q. Doth *David* pray that God would not take his *Holy Spirit* from him?

A. *Psal.* li. 11.---Cast me not away from thy presence; and take not thy holy spirit from me.

12. Restore unto me the joy of thy salvation: and uphold me with thy free spirit.

13. Then

13. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Q. Are those the sons of God, who are led and guided by his Spirit ?

A. *Rom. viii. 9.*---If any man have not the spirit of Christ, he is none of his.

14. For as many as are led by the spirit of God, they are the sons of God.

Q. What said the Apostle to the *Corinthians*, of Christ being in them ?

A. *2 Cor. xiii. 5.*---Examine yourselves, whether ye be in the faith ; prove your own selves : know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?

Q. Did Christ tell his Disciples, that the Spirit of Truth should guide them into all Truth ?

A. *John xvi. 12.*---I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he the spirit of truth is come, he will guide you into all truth.---

Q. What is it that teacheth us to deny Ungodliness, and to live soberly, righteously, and godly ?

A. *Titus ii. 11.*---The grace of God that

that bringeth salvation, hath appeared to all men ;

12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ;

13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ :

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Q. Unto what did *Paul* commend the Brethren, when he was about to leave them ?

A. *Acts* xx. 32.---And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

SECT.

S E C T. V.

Of WORSHIP and RELIGION.

Q. **H**OW doth Christ say we should
Worship God?

A. *John* iv. 23.---The hour cometh,
and now is, when the true worshippers
shall worship the father in spirit and in
truth: for the father seeketh such to
worship him.

24. God is a spirit, and they that
worship him, must worship him in spirit
and in truth.

Q. What doth the Apostle *Paul* say
of God's not dwelling in Temples made
with Hands?

A. *Acts* xvii. 24.---God that made the
world, and all things therein, seeing that
he is Lord of heaven and earth, dwelleth
not in temples made with hands.

25. Neither is worshipped with men's
hands, as though he needed any thing,
seeing he giveth to all life, and breath,
and all things;

26. And hath made of one blood, all
nations of men, for to dwell on all the
face of the earth, and hath determined

the times before appointed, and the bounds of their habitation :

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us ;

28. For in him we live, and move, and have our being ;---

Q. How may we come before the Lord with acceptance, and bow ourselves before the high God ?

A. *Mic.* vi. 6.---Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt-offerings, with calves of a year old ?

7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ?

8. He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

Q. Is the Worship and service of those people acceptable to God, who continue in wickedness ?

A. *Isai.* i. 11.---To what purpose is the

the multitude of your sacrifices unto me ?
faith the Lord :——

12. When ye come to appear before me, who hath required this at your hand to tread my courts ?

13. Bring no more vain oblations, incense is an abomination unto me, the new-moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting.

15. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear :——

Q. Did *Samuel* tell King *Saul*, That Obedience is more acceptable to God, than Offerings and Sacrifices ?

A. 1 *Sam.* xv. 22. And *Samuel* said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice ; and to hearken, than the fat of rams.

Q. Doth God delight in the Prayers of the Righteous ?

A. *Prov.* xv. 8.---The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight.

Q. What

Q. What saith the Prophet *Isaiab* of those who draw near to God with their mouth, and honour him with their lips; but their hearts are far from him?

A. *Isai.* xxix. 13.---Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.

14. Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Q. Who is it that the blind Man, who was cured by Christ, said God would hear?

A. *John* ix. 31.---Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

Q. What saith Paul of those that worship God in the Spirit?

A. *Phil.* iii. 1.---Finally, my brethren, rejoice in the Lord.—

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ

Christ Jesus, and have no confidence in the flesh.

Q. What defence did he make, when he was accused before *Felix*, of being a pestilent fellow, and mover of sedition ?

A. *Acts* xxiv. 14.---But this I confess unto thee, That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

16. And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

Q. What is pure Religion ?

A. *James* i. 27.---Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Q. Did the Apostle greatly blame the *Galatians* for not obeying the Truth ?

A. *Gal.* iii. 1.---O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ?

3. Are ye so foolish ? having begun in the spirit, are ye now made perfect by the flesh ?

Q. Did

Q. Did he reprove them for *observing* of Days ?

A. *Gal.* iv. 9.---But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

S E C T. VI.

Of P A R E N T S.

Q. **H**OW doth *Solomon* say *Parents* ought to educate their *Children* ?

A. *Prov.* xxii. 6.---Train up a child in the way he should go : and when he is old, he will not depart from it.

Q. What did the Lord say concerning *Abraham's* Care of his Household ?

A. *Gen.* xviii. 17.---And the Lord said, Shall I hide from Abraham that thing which I do ?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of
the

the Lord, to do justice and judgment ;
that the Lord may bring upon Abraham
that which he hath spoken of him.

Q. Should *Parents* teach their *Children*
the Statutes and Commandments of the
Lord ?

A. *Deut. xi. 18.*---Therefore shall ye
lay up these my words in your heart and
in your soul. ---

19. And ye shall teach them your
children, speaking of them when thou
sittest in thine house, and when thou
walkest by the way, when thou liest
down, and when thou risest up.

Q. What Advice is given to *Children*,
respecting the Commandment of their
Parents ?

A. *Prov. vi. 20.*---My son, keep thy
fathers commandment, and forsake not
the law of thy mother.

21. Bind them continually upon thine
heart, and tie them about thy neck.

22. When thou goest, it shall lead
thee ; when thou sleepest, it shall keep
thee ; and when thou awakest, it shall
talk with thee.

23. For the commandment is a lamp ;
and the law is light ; and reproofs of
instruction are the way of life.

Q. Should

Q. Should *Parents* correct their *Children*, if they deserve it ?

A. *Prov.* xiii. 24.---He that spareth his rod, hateth his son : but he that loveth him chasteneth him betimes.

xxiii. 13. With-hold not correction from the child, for if thou beatest him with the rod, he shall not die.

14. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

xxix. 17. Correct thy son, and he shall give thee rest : yea, he shall give delight unto thy soul.

Q. What saith *Solomon* of *Mothers* that leave *Children* to themselves ?

A. *Prov.* xxix. 15.---The rod and reproof give wisdom : but a child, left to himself, bringeth his mother to shame.

Q. Should not parents be careful not to provoke their children ?

A. *Ephes.* vi. 4.---And ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

Q. What said *Samson's* father and mother to him, when they heard he had a mind to marry one of the daughters of the *Philistines* ?

A. *Judg.* xiv. 1.---And Samson went down

down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2. And he came up and told his father and mother,——

3. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?

S E C T. VII.

Of C H I L D R E N.

Q. **D**O T H God command *Children* to Honour their *Parents*?

A. *Exod. xx. 12.*—Honour thy father and thy mother: That thy days may be long upon the land which the Lord thy God giveth thee.

Q. What did *Moses* say of those *Children* who slight their *Parents*?

A. *Deut. xxvii. 16.*—Cursed be he that setteth light by his father or his mother:

Q. Should *Children* stand in awe of their *Parents*?

A. *Lev. xix. 3.*—Ye shall fear every man his mother and his father,——

D

Q. Which

Q. Which is the first *Commandment* with *Promise*?

A. *Eph.* vi. 2.---Honour thy father and mother, (which is the first commandment with promise).

3. That it may be well with thee, and thou mayest live long on the earth.

Q. May *Children* steal any thing from their *Parents*?

A. *Prov.* xxviii. 24.---Who so robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

Q. What is said of *Children* that mock their *Parents*?

A. *Prov.* xxx. 17.---The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Q. Should *Children* hearken to the Advice of their *Parents*?

A. *Prov.* xxiii. 22.---Hearken unto thy father,—and despise not thy mother when she is old.

Q. What saith the Apostle of *Childrens* obeying their *Parents*?

A. *Col.* iii. 20.---Children, obey your parents in all things: for this is well-pleasing unto the Lord.

Q. How

Q. How did *Ruth* manifest her great love and affection to her *Mother-in-law* ?

A. *Ruth* i. 16.---And Ruth said, intreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God.

Q. What faith *Solomon* concerning *Children* keeping the Commandments of their *Father* ?

A. *Prov.* iii. 1.---My son, forget not my law ; but let thine heart keep my commandments :

2. For length of days, and long life, and peace shall they add to thee.

3. Let not mercy and truth forsake thee : bind them about thy neck, write them upon the table of thine heart.

4. So shalt thou find favour, and good understanding, in the sight of God and man.

Q. Was God well pleased with the house of the *Rechabites*, for their strictly observing the Commandments of their *Father* ?

A. *Jer.* xxxv. 1.---The word which came unto Jeremiah from the Lord, saying,

2. Go

2. Go unto the house of the Rechabites,—and give them wine to drink.

5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them drink ye wine.

6. But they said, we will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.

8. Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons nor our daughters:

18. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19. Therefore—Jonadab the son of Rechab shall not want a man to stand before me for ever.

Q. Is it not a comely thing for children to observe the Instruction of their Parents?

A. *Prov. i. 8.*—My son, hear the instruction

struction of thy father, and forsake not the law of thy mother :

For they shall be an ornament of grace unto thy head, and chains about thy neck.

Q. Is it not a Trouble and Grief to *good Parents*, when their *Children* take not their Advice, but marry against their consent ?

A. *Gen.* xxvii. 46.---And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me ?

xxviii. 1. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Q. Did *Timothy* know the *Holy Scriptures* when he was a *Child* ?

A. *2 Tim.* iii. 15.---From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17. That the man of God may be perfect, throughly furnished unto all good works.

Q. Is it not a commendable thing for *Brethren* to dwell together in *Unity*?

A. *Psalms* cxxxiii. 1.---Behold, how good and how pleasant it is, for brethren to dwell together in unity.

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

Q. Ought we not to remember our *Creator* in the Days of our Youth?

A. *Ecclesiastes*. xii. 1.---Remember thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

S E C T. VIII.

Of MASTERS and SERVANTS.

Q. **W**HAT faith the law of *Moses* concerning the *Duty* of *Masters* towards their *Servants*?

A. *Deut.* xxiv. 14.---Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

Q. Did *Job* slight the *Complaints* of his *Servants*?

A. *Job* xxxi. 13.---If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:

14. What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15. Did not he that made me—make him? and did not one fashion us---

Q. Should

Q. Should not *Masters* be *just* and *equal* to their *Servants*?

A. *Col.* iv. 1.---Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.

9. And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

Q. What *Advice* doth the Apostle give to *Servants*?

A. *Eph.* vi. 5.---Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7. With good will doing service, as to the Lord, and not to men.

Q. What faith the Apostle to *Timothy*, concerning *Servants*?

A. 1 *Tim.* vi. 1.---Let as many servants as are under the yoke, count their own masters worthy of all honour;---

2. And they that have believing masters, let them not despise them, because

cause they are brethren : but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Q. How ought *Servants* to *behave* themselves to their *Masters* ?

A. *Titus* ii. 9.---Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again,

10. Not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

1 *Pet.* ii. 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward.

S E C T. IX.

Of HUSBANDS and WIVES.

Q. **H**OW ought *Husbands* to carry it to their *Wives* ?

A. *Eph.* v. 25.---Husbands, love your wives, even as Christ also loved the church, and gave himself for it :

28. So ought men to love their wives, as their own bodies : he that loveth his wife, loveth himself.

33. Let

33.---Let every one of you in particular, so love his wife even as himself ;---

Q. How doth the Apostle say, *Wives* ought to behave themselves towards their *Husbands* ?

A. *Eph.* v. 22.---Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the Church :---

24. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

33.---And the wife see that she reverence her husband.

S E C T. X.

Of E L D E R S.

Q. WHAT said the Apostle concerning *Elders* ?

A. 1 *Pet.* v. 1.---The Elders which are among you I exhort, who am also an Elder.

2. Feed the flock of God which is among you, taking the oversight thereof,
not

not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

3. Neither as being Lords over God's heritage, but being ensamples to the flock.

4. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Tit. ii. 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Q. What did the Apostle say concerning *Aged Women* ?

A. *Tit. ii. 3.*---The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

4. That they may teach the young women to be sober, to love their husbands, to love their children,

5. To be discreet, chaste, keepers at home, good, obedient to their own husbands,——

Q. How ought *young people* to demean themselves towards their *Elders* ?

A. *Lev. xix. 32.*---Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God :

1 *Tim. v. 1.*---Rebuke not an elder, but intreat him as a father, and the younger men as brethren.

SECT.

S E C T. XI.

Of our DUTY to the GOVERNMENT.

Q. SHOULD we not submit ourselves to *Kings* and *Governors*, and obey *Magistrates* ?

A. 1 *Pet.* ii. 13.---Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ;

14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

17.---Fear God. Honour the King.
Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates,---

Q. When Christ was asked, whether it was lawful to give *Tribute* unto *Cæsar*, what answer did he make ?

A. *Luke* xx. 25.---Render therefore unto *Cæsar* the things which be *Cæsar's*, and unto God the things which be God's.

Q. Did the Apostle advise paying *tribute* unto the *Government* ?

A. *Rom.* xiii. 6.---For this cause pay you tribute also.

7. Render

7. Render therefore to all their dues : tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Q. How did the Prophet advise the *Jews* to behave themselves under the Government, where they were carried away *Captives* ?

A. *Jerom.* xxix. 4.---Thus saith the Lord of Hosts the God of Israel unto all that are carried away captives,---

7.---Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it : for in the peace thereof shall ye have peace.

Q. Should we not *pray* for *Kings*, and those in *Authority* ?

A. *1 Tim.* ii. 1.---I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

2. For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour :

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

S E C T. XII.

Of LYING and FLATTERING.

Q. SHOULD we not avoid *Lying*, and always speak the *Truth*?

A. *Eph.* iv. 25.---Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

Q. What faith *David* of those that tell *Lies*?

A. *Psal.* ci. 7.---He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my fight.

Q. What faith *Solomon* concerning a *faithful Witness*?

A. *Prov.* xiv. 5.---A faithful witness will not lie: but a false witness will utter lies.

xix. 9. A false witness shall not be unpunished; and he that speaketh lies shall perish.

Q. Will *God's Children* tell *Lies*?

A. *Isai.* lxiii. 8.---For he said, Surely they

they are my people, children that will not lie : so he was their Saviour.

Q. What saith *Solomon* of a *lying tongue* ?

A. *Prov.* xxvi. 28.---A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin.

Q. Should a *Ruler* hearken to *Lies* ?

A. *Prov.* xxix. 12.---If a ruler hearken to lies, all his servants are wicked.

Q. What saith *Jonah* of those that observe *lying Vanities* ?

A. *Jonah* ii. 8.---They that observe lying vanities forsake their own mercy.

Q. What saith *David* of *flattering lips* ?

A. *Psal.* xii. 2.---They speak vanity every one with his neighbour : with flattering lips, and with a double heart do they speak.

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

Q. Doth he not desire to be delivered from *lying Lips* ?

A. *Psal.* cxx. 2.---Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3. What shall be given unto thee ? or what shall be done unto thee, thou false tongue ?

4. Sharp

4. Sharp arrows of the mighty, with coals of juniper.

Q. What was to be done by the *Law* of *Moses* unto a *false Witness*?

A. *Deut.* xix. 16.---If a false witness rise up against any man, to testify against him that which is wrong:

18.---If the witness be a false witness---

19. Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

Q. What said *Elibu* concerning giving of *flattering titles*?

A. *Job* xxxii. 21.---Let me not, I pray you, accept any man's person, neither let me give flattering title unto man.

22. For I know not to give flattering titles, in so doing my maker would soon take me away.

Q. What were the two things *Agur* prayed for?

A. *Prov.* xxx. 7.---Two things have I required of thee, deny me them not before I die.

8. Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me.

Q. What

Q. What seven things did *Solomon* say were an abomination to the Lord ?

A. *Prov.* vi. 17.---A proud look, a lying tongue, and hands that shed innocent blood.

18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

19. A false witness that speaketh lies, and him that soweth discord among brethren.

Q. What said Christ to the *Jews*, who called *God* their *Father*, and yet continued in their *Wickedness* ?

A. *John* viii. 44.---Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

Q. Shall all *Liars* have their *Portion* in the *Lake* that burneth with *Fire* and *Brimstone* ?

A. *Rev.* xxi. 7.---He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8. But — all liars, shall have their
E 3
part

part in the lake which burneth with fire
and brimstone :—

S E C T. XIII.

Of Governing the T O N G U E.

Q. IS not that Man's *Religion* Vain, who
bridles not his Tongue ?

A. *James* i. 26.---If any man among
you seem to be religious, and bridleth
not his tongue, but deceiveth his own
heart, this man's religion is vain.

Q. May we talk *Foolishly*, and *Jest* one
with another ?

A. *Ephes.* v. 3.---But fornication, and
all uncleanness or covetousness, let it not
be once named amongst you, as beco-
meth saints :

4. Neither filthiness, nor foolish talk-
ing, nor jesting, which are not conveni-
ent : but rather giving of thanks.

Q. Doth not Christ say, that men shall
give account of every *Idle Word* ?

A. *Matth.* xii. 36.---I say unto you,
That every idle word that men shall
speak, they shall give account thereof in
the day of judgment.

Q. What

Q. What faith the Apostle of *corrupt Communication*?

A. *Eph. iv. 29.*---Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Q. Is it not a commendable thing to speak words in *due Season*?

A. *Prov. xxv. 11.*---A word fitly spoken is like apples of gold in pictures of silver.

Q. What faith *Solomon* of a man that *spareth his words*?

A. *Prov. xvii. 27.*---He that hath knowledge spareth his words:—

28. Even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips, is esteemed a man of understanding.

Q. Is it *Wisdom* presently to utter ones Mind?

A. *Prov. xxix. 11.*---A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

Q. What faith *Solomon* of using a multitude of *Words*?

A. *Prov. x. 19.*---In the multitude of words

words there wanteth not sin : but he that refraineth his lips, is wise.

xxi. 23. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Q. Is it a commendable thing to *answer* a Matter before we *hear* it ?

A. *Prov.* xviii. 13.---He that answereth a Matter before he heareth it, it is folly and shame unto him.

Q. What saith *Solomon* of giving a *soft Answer* ?

A. *Prov.* xv. 1.---A soft answer turneth away wrath : but grievous words stir up anger.

Q. What is the Effect of *Evil Communication* ?

A. *1 Cor.* xv. 33.---Be not deceived : Evil communications corrupt good manners.

Q. Should we *love* as Brethren, and not *Rail* or speak *Evil* one of another ?

A. *1 Pet.* iii. 8.---Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous :

9. Not rendring evil for evil, or railing for railing : but contrariwise, blessing.

10. For he that will love life, and see good

good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11. Let him eschew evil, and do good ; let him seek peace, and ensue it.

S E C T. XIV.

OF BACKBITING and TALE-BEARING.

Q. **WHAT** saith *Solomon* of a *Good Name* ?

A. *Prov.* xxii. 1.---A good name is rather to be chosen than great riches,---

Q. Are we forbid raising a *false Report*, and going about as *Tale-bearers* ?

A. *Exod.* xxiii. 1.---Thou shalt not raise a false report :---

Lev. xix. 16. Thou shalt not go up and down as a Tale-bearer among thy people ;---

Q. Will not *God* punish those who *privily slander* their *Neighbour* ?

A. *Psal.* ci. 5.---Whoso privily slandereth his neighbour, him will I cut off.

Q. What saith *Solomon* of a *Tale-bearer* ?

A. *Prov.* xviii. 8.---The words of a tale-bearer are as wounds,---

He

xx. 19. He that goeth about as a tale-bearer, revealeth secrets : therefore meddle not with him that flattereth with his lips.

xxvi. 20. Where no wood is, there the fire goeth out : so where there is no tale-bearer, the strife ceaseth.

Q. What saith the Prophet *Isaiab* of the *Reproach* and *Revilings* of men ?

A. *Isai. li. 7.*---Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation.

S E C T. XV.

Of ANGER, WRATH, and MALICE.

Q. **WHAT** saith *Solomon* of being *slow to Anger* ?

A. *Prov. xvi. 32.*---He that is slow to anger, is better than the mighty : and he that ruleth his spirit, than he that taketh a city.

Q. May

Q. May we be *hasty* in our Spirits to be *Angry* ?

A. *Eccles. vii. 9.*---Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Q. Should we not put away *Bitterness*, *Wrath* and *Anger* ?

A. *Eph. iv. 31.*---Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

Q. What saith the *Scripture* of being *slow* to *Wrath* ?

A. *Prov. xiv. 29.*---He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

James i. 19.---Let every man be swift to hear, slow to speak, slow to wrath.

Prov. xxv. 28. He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

Q. Doth not *Confusion* proceed from *Envy* and *Strife* ?

A. *Jam. iii. 16.*---Where envying and strife is, there is confusion, and every evil work.

Q. Is it not an *Honour* to *Cease* from *Strife* ?

A. *Prov. xx. 3.*---It is an honour for a man

man to cease from strife : but every fool will be meddling.

Q. Should we not endeavour to avoid *Anger, Wrath, and Malice* ?

A. *Col.* iii. 8.---Put off all these ; anger, wrath, malice, ---

What saith *Solomon* of deferring *Anger* ?

A. *Prov.* xix. 11.---The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Q. What saith he of *Envy* ?

A. *Prov.* xxvii. 4.---Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

Q. What saith he of meddling with *Strife* ?

A. *Prov.* xxvi. 17.---He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

Q. Who were they that envied *Paul*, for preaching the gospel to the people ?

A. *Acts* xiii. 45.---But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Q. Are not people inclined to *Malice* and

and *Envy*, before they know the work of *Conversion*?

A. *Tit.* iii. 3.—For we ourselves also were some times foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost :

6. Which he shed on us abundantly,
through Jesus Christ our Saviour.

Q. What faith *Solomon* of him who continually deviseth *Mischief*?

A: *Prov.* vi. 12.---A naughty person,
a wicked man walketh with a froward
mouth.

14. Frowardnefs is in his heart, he de-
vifeth mischief continually, he foweth dif-
cord.

15. Therefore shall his calamity come suddenly ; suddenly shall he be broken without remedy.

Q. Doth not the Apostle rank *Hatred*,
Wrath, and *Envy*, amongst those grievous
F sins,

sins, that will shut people out of the *Kingdom of God?*

A. *Gal. v. 19.*---Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

S E C T. XVI.

OF PERSECUTION.

Q. **W**HY did *Cain* slay *Abel* his Brother?

A. *Gen. iv. 3.*---And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

thereof. And the Lord had respect unto Abel, and to his offering :

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?

7. If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.——

8. And Cain talked with Abel his brother : and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

Q. What did Christ tell his *Disciples* would befall them for his sake ?

A. *Matth. x. 17.*---But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

18. And ye shall be brought before governors and kings for my sake,——

19. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the spirit of your father which speaketh in you

22. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved.

Q. Should the *Disciples* of Christ be afraid of their *Persecutors* ?

A. *Matth.* x. 28.---Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

Q. Who is it that *Persecuteth*, and who are they that are *Persecuted* ?

A. *Gal.* iv. 28.---Now we, brethren, as Isaac was, are the children of promise.

29. But as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now.

Q. What saith' the Apostle of the *Righteous* undergoing *Tribulation* ?

A. *Acts* xiv. 22.---We must through much tribulation enter into the kingdom of God.

2 *Tim.* iii. 12.---Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

Q. Who was it that smote *Jeremiah* the Prophet, and put him in the stocks ?

A. *Jerem.* xx. 1.---Now Pashur the son of Immer the priest, who was also chief governor

governor in the house of the Lord, heard that Jeremiah prophesied these things.

2. Then Pashur smote Jeremiah the prophet, and put him in the stocks—

Q. Did any endeavour to stir up the *Princes* and *People* against him?

A. *Jerem.* xxvi. 11.—Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears.

Q. What did *Shadrach*, *Mesbach*, and *Abednego*, say to king *Nebuchadnezzar*, when he commanded them to worship his *Golden Image*?

A. *Dan.* iii. 16.—O *Nebuchadnezzar*, we are not careful to answer thee in this matter.

17. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image, which thou hast set up.

19. Then was *Nebuchadnezzar* full of fury,—

20. And he commanded the most
F 3 mighty

mighty men that were in his army, to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Q. Did *Daniel* forbear *praying* to God, although he knew he should be in danger of losing his Life ?

A. *Dan.* vi. 10.---Now when Daniel knew that the writing was signed, he went into his house ; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Q. Were there any *Informers* that accused him before the *King* ?

A. *Dan.* vi. 13.---Then answered they and said before the king, That Daniel which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Q. Was he cast into the Den of *Lions* for *praying* to his God ?

A. *Dan.* vi. 16.---Then the king commanded, and they brought Daniel, and cast him into the den of lions : now the king spake and said unto Daniel, Thy God,

God, whom thou serveſt continually, he will deliver thee.

Q. Did God ſuffer the *Lions* to do him any *Hurt* ?

A. *Dan.* vi. 19. Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

22. Then ſaid Daniel unto the king, O king, live for ever.

21. My God hath ſent his Angel, and hath ſhut the lions mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and alſo before thee, O king, have I done no hurt.

Q. What ſaid the Lord of thoſe *Prophets*, who prepared *War* againſt thoſe who did not put into their mouths ?

A. *Mic.* iii. v.---Thus ſaith the Lord concerning the Prophets that make my people err, that bite with their teeth, and cry, Peace : and he that putteth not into their mouths, they even prepare war againſt him.

6. Therefore night ſhall be unto you, that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7. Then

7. Then shall the seers be ashamed, and the diviners confounded : yea, they shall all cover their lips, for there is no answer of God.

Q. Who was it that delivered Christ to *Pilate* to be Crucified ?

A. *Matth.* xxvii. 1.---When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governor.

Q. Did the *Chief Priests* consult how they might put *Lazarus* to Death, because Jesus had raised him from the dead ?

A. *John* xii. 10.---The chief priests consulted, that they might put Lazarus also to death ;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

Q. Who was it that laid Hands on *Peter* and *John*, as they were preaching *Christ* to the people ?

A. *Acts* iv. 1.---And as they spake unto the people, the priests, and the captain of the temple, and the sadducees came upon them,

3. And

3. And they laid hands on them, and put them in hold unto the next day.

Q What did they say to them, when they were forced to let them go because of the people?

A. *Acts* iv. 18.---And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

Q. Did any of the *Apostles* suffer Imprisonment for *Healing* the Sick, and working *Miracles*?

A. *Acts* v. 16.---There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees) and were filled with indignation.

18. And laid their hands on the Apostles, and put them in the common prison.

Q. Did *Moses* chuse rather to suffer
Affliction

Affliction with the people of *God*, than to be called the *Son of Pharaoh's Daughter*?

A. *Heb.* xi. 24.---By faith, Moses when he was come to years, refused to be called the son of Pharaoh's daughter ;

25. Choosing rather to suffer Affliction with the people of God, than to enjoy the pleasures of sin for a season.

Q. Should we do *Good* to our *Persecutors*, or endeavour to be *avenged* on them?

A. *Rom.* xii. 14.---Bless them which persecute you : bless, and curse not.

17. Recompence to no man evil for evil.

19.---Avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Q. Is it *happy* for them that patiently suffer for *Righteousness* sake ?

A. *Matth.* v. 10.---Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven.

1 *Pet.* iii. 14.---If ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled.

15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Q. Doth *Christ* permit us to *bate* our *Enemies*, and those that *persecute* us?

A. *Matth.* v. 39.---I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.

44.---Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That ye may be the children of your father which is in heaven.---

S E C T. XVII.

Of L O V E, &c.

Q. WHICH did Christ say was the first and great *Commandment*?

A. *Matth.* xxii. 37.---Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This

38. This is the first and great commandment ;

39. And the second is like unto it, Thou shalt love thy neighbour as thy self.

40. On these two commandments hang all the law and the prophets.

Q. What was that new Commandment *Christ* gave unto his *Disciples* ?

A. *John* xiii. 34.---A new commandment I give unto you, That ye love one another ; as I have loved you,—

35. By this shall all men know that ye are my disciples, if ye have love one to another.

Q. What faith the Apostle *Paul* concerning *Charity* ?

A. *1 Cor.* xiii. 1.---Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity

4. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6. Rejoiceth not in iniquity, but rejoiceth in the truth.

Q. What are the *Fruits* of the *Spirit* ?

A. *Gal. v. 22.*---The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance : against such there is no law.

24. And they that are Christ's, have crucified the flesh, with the affections and lusts.

Q. Should we be *merciful* and *kind* one to another ?

A. *Col. iii. 12.*---Put on therefore (as the Elect of God holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.

14. And above all these things, put on Charity, which is the bond of perfectness.

G

Q. Should

Q. Should we endeavour to be at *Peace* with all Men?

A. *Heb.* xii. 14.---Follow peace with all men, and holiness, without which no man shall see the Lord.

Rom. xii. 18. If it be possible, as much as lieth in you, live peaceably with all men.

Q. Doth the Apostle advise us, to add to our Faith *Brotherly-kindness* and *Charity*?

A. 2 *Pet.* i. 5.---Add to your faith, virtue; and to virtue, knowledge;

6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, brotherly-kindness, and to brotherly kindness charity.

8. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

Q. May we speak *Evil* one of another?

A. *Titus* iii. 2.---Speak evil of no man,—be no brawlers, but gentle, shewing all meekness unto all men.

Q. Doth not Christ pronounce a *Blessing* on the *Meek*, and *Peace-makers*?

A. *Matth.*

A. *Matth. v. 5.*---Blessed are the meek :
for they shall inherit the earth.

9. Blessed are the peace-makers : for
they shall be called the children of God.

Q. What faith the Prophet *Isaiab* con-
cerning the ceasing of *Violence* and *Destruc-*
tion amongst God's People ?

A. *Isai. lx. 18.*---Violence shall no more
be heard in thy land, wasting nor destruc-
tion within thy borders, but thou shalt
call thy walls salvation, and thy gates
praise.

20.---For the Lord shall be thine ever-
lasting light,——

21. Thy people also shall be all righ-
teous : they shall inherit the land for
ever,——

Q. Doth he tell us, That in the latter
Days, Nation shall not lift up Sword
against Nation, nor learn war any more ?

A. *Isai. ii. 3.*---Many people shall go
and say, Come ye, and let us go up to
the mountain of the Lord, to the house
of the God of Jacob, and he will teach
us of his ways, and we will walk in his
paths,——

4. And he shall judge amongst the
nations, and shall rebuke many people :
and they shall beat their swords into plow-
shares,

shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Q. Were the *Weapons* of the Primitive Christians *carnal*, or *spiritual*?

A. ii. *Cor.* x. 3.---For though we walk in the flesh, we do not war after the flesh:

4. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)

5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Q. Doth not God teach us to *love* one another?

A. i. *Thess.* iv. 9.---But as touching brotherly-love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Q. Should we be *kind*, and *tender-hearted* to one another, and endeavour to live in *Peace*?

A. *Eph.* iv. 32.---Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

2 *Cor.*

2 Cor. xiii. 11. Finally, Brethren, farewell : Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.

Q. Doth the Apostle exhort us to follow after those things that make for Peace ?

A. Rom. xiv. 17.---For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Q. Can a Man love God, and not love his Brother ?

A. 1 John iv. 20.---If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

21. And this commandment have we from him, that he who loveth God, love his brother also.

S E C T. XVIII.

Of Doing JUSTLY.

Q. **O**UGHT we to do any thing to another, which we would not have done to ourselves?

A. *Matt.* vii. 12.---Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the Prophets.

Q. What said *Moses* of *cheating*, or *wronging* any one?

A. *Lev.* xix 11.---Ye shall not steal, neither deal falsely, neither lie one to another.

13. Thou shalt not defraud thy neighbour, neither rob him:—

35. Ye shall do no unrighteousness in judgment,

Q. May we *wrong* one another in *Weight*, or in *Measure*?

A. *Deut.* xxv. 13.---Thou shalt not have in thy bag divers weights, a great and a small.

14. Thou shalt not have in thine house divers measures, a great and a small.

15. But thou shalt have a perfect and just weight, a perfect and just measure shalt

shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16, For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Q. What saith the Prophet *Micah* of those who make use of *false Weights*?

A. *Mic.* vi. 11.---Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13. Therefore also will I make thee sick in smiting thee, in making thee desolate, because of thy sins.

Q. May we *oppress* one another in *buying* or *selling*?

A. *Lev.* xxv. 14.---If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand; ye shall not oppress one another.

Q. Doth the Apostle tell us, that God is the Avenger of those that *overreach* and *defraud*?

A. 1 *Thess.* iv. 6.---That no man go beyond, and defraud his brother in any matter:

matter : because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

Q. Is it not a great Evil to get *Riches* by a *lying Tongue* ?

A. *Prov.* xxi. 6.---The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

Q. Who are they that *borrow*, and take no care to *pay* ?

A. *Psal.* xxxvii. 21.---The wicked borroweth, and payeth not again : but the righteous sheweth mercy, and giveth.

Q. What said the Prophet *Micah* of those who devise upon their beds how to *wrong* and *oppress* ?

A. *Mic.* ii. 1.---Wo to them that devise iniquity, and work evil upon their beds : when the morning is light, they practise it.---

2. And they covet fields, and take them by violence, and houses, and take them away : so they oppress a man and his house, even a man and his heritage.

3. Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks,---

Q. Did

Q. Did the Apostle *Paul* endeavour always to have a *good Conscience*?

A. *Acts* xxiv. 16.---Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Q. What sort of men were they to be, whom *Moses's* Father-in-law advised him to chuse for *Rulers*, and *Judges*, amongst the People?

A. *Exod.* xviii. 21.---Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them,---

22. And let them judge the people at all seasons :---

Q. What saith *Moses* of *Judges* doing justice, without respect of *Persons*?

A. *Deut.* xvi. 18.---Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

22. That

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Q. Is *Sacrifice* more acceptable to God than doing *Justice*?

A. *Prov. xxi. 3.*---To do justice and judgment, is more acceptable to the Lord than sacrifice.

Q. What saith the Prophet *Zechariah* of executing *true Judgment*?

A. *Zech. vii. 9.*---Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother.

10. And oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart.

Q. If a man wrongeth his *Neighbour*, ought he not to make *restitution*?

A. *Exod. xxii. 5.*---If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Q. Should we not set our *Minds* and *Thoughts* upon *honest* and *just* Things?

A. *Phil.*

A. *Phil.* iv. 8.----Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, and if there be any praise, think on these things :

Q. What saith Christ of a Man's gaining the whole *World*, and losing his own *Soul* ?

A. *Matt.* xvi. 26.---For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul.

27. For the son of man shall come in the glory of his father, with his angels ; and then he shall reward every man according to his works.

S E C T. XIX.

Of HOLINESS and RIGHTEOUSNESS, &c.

Q. **S**HOULD we endeavour to be *holy* in all our *Conversations* ?

A. 1 *Pet.* i. 15.---As he which hath called you is holy, so be ye holy in all manner of conversation ;

16. Because

16. Because it is written, Be ye holy, for I am holy.

Q. What saith *Moses* to the Children of *Israel*, concerning their *obeying* the Voice of the Lord, and *keeping* his Covenant?

A. *Exod.* xix. 5.---Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people :---

6. And ye shall be unto me a kingdom of priests, and an holy nation.---

Q. Should we endeavour to perfect *Holiness* in the *Fear* of God?

A. *2 Cor.* vii. 1.---Having therefore these promises---let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Q. Are those that *fear* God, and work *Righteousness*, accepted of Him?

A. *Acts* x. 34.---Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons;

35. But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

Q. What did *Jeremiab* the Prophet tell the Children of *Israel* God commanded them?

A. *Jerem.*

A. *Jerem.* vii. 23.---But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

Q. What said *Hezekiab* King of *Judah*, when the Prophet told him from the Lord, that he should die, and not live?

A. *2 Kings* xx. 3.---I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and *Hezekiab* wept sore.

Q. Will God shew his *Salvation* to those who order their *Conversation* aright?

A. *Psal.* l. 23.---Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I shew the salvation of God.

Q. What did *Moses* say to the Children of *Israel*, about their keeping the *Commandments* of the Lord?

A. *Deut.* x. 12.---And now *Israel*, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and

H

to

to serve the Lord thy God with all thy heart, and with all thy soul,

13. To keep the commandments of the Lord, and his statutes which I command thee this day for thy good ?

xi. 26.---Behold, I set before you this day a blessing and a curse :

27. A blessing if ye obey the commandments of the Lord your God which I command you this day :

28. And a curse, if ye will not obey the commandments of the Lord your God.

Q. Who are those that the *Psalmist* says are *blessed* ?

A. *Psal.* cvi. 3---Blessed are they that keep judgment : and he that doth righteousness at all times.

cxix. 1. Blessed are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that keep his testimonies, and that seek him with the whole heart.

3. They also do no iniquity : they walk in his ways.

Q. Is the *Way* of the *Wicked* well-pleasing to God ?

A. *Prov.* xv. 9.---The way of the wicked is an abomination unto the Lord : but he loveth him that followeth after righteousness.

Q. What

Q. What is it that *Solomon* saith exalteth a *Nation* ?

A. *Prov.* xiv. 34.---Righteousness exalteth a nation : but sin is a reproach to any people.

Q. What doth Christ say of Mens seeing our *good Works* ; and that if our *righteousness* doth not exceed that of the *Scribes* and *Pharisees*, we cannot enter the Kingdom of *Heaven* ?

A. *Matth.* v. 16.---Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the *Scribes* and *Pharisees*, ye shall in no case enter into the kingdom of heaven.

48. Be ye therefore perfect, even as your father which is in heaven is perfect.

Q. What ought we to seek in the first place ?

A. *Matth.* vi. 33.---Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Q. What saith *David* of those that delight in the *Law* of the Lord ?

H 2

A. *Psalms*

A. *Pſalm* i. 1.---Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of finners, nor ſitteth in the ſeat of the ſcornful.

2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

Q. Doth *Chriſt* tell us we ſhould be converted, and become as *little Children*?

A. *Matth.* xviii. 2.---And Jeſus called a little child unto him, and ſet him in the miſt of them,

3. And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

Q. What faith *Chriſt* of *denying* ourſelves, and *following him*?

A. *Matth.* xvi. 24.---Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

Q. Ought we to *watch* and *pray*, leſt we enter into *Temptation*?

A. *Mark* xiv. 38.---Watch ye and pray, leſt ye enter into Temptation.

Q. Which doth *Solomon* ſay is beſt, to go to the Houſe of *Mourning*; or the Houſe of *Feaſting*?

A. *Eccleſ.*

A. *Eccles.* vii. 2.---It is better to go to the house of mourning, than to go to the House of feasting:—

3. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Q. Is *godly Sorrow* profitable to us?

A. 2 *Cor.* vii. 10.---Godly sorrow worketh repentance to salvation not to be repented of:---

Q. What are the things that we should set our *Affections* on?

A. *Col.* iii. 1.---If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right Hand of God.

2. Set your affections on things above, not on things on the earth.

Q. Should we *glorify* God in all Things that we do?

A. 1 *Cor.* x. 31.---Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

Q. Did *Josiah* King of *Judah* seek after God when he was very young ?

A. 2 *Chron.* xxxiv. 1.---*Josiah* was eight years old when he began to reign,--

2. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father :—

Q. What said the Prophet *Samuel*, concerning his doing *justly* to the People, and not *defrauding* them ?

A. 1 *Sam.* xii. 2.---I have walked before you from my childhood unto this day.

3: Behold, here I am, witness against me before the Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind mine eyes therewith ? and I will restore it to you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

Q. Who

Q. Who is it that the Prophet *Isaiab* saith shall dwell on High ?

A. *Isaiab* xxxiii. 15.---He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil :

16. He shall dwell on high : his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure.

Q. What character was given of *Zacharias* and *Elizabeth* his Wife ?

A. *Luke* i. 6.---They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Q. What did *Zacharias* prophesy Christ should do for his People ?

A. *Luke* i. 74.---That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.

75. In holiness and righteousness before him, all the days of our life.

Q. To whom doth the Apostle say there is no *Condemnation* ?

A. *Rom.*

A. *Rom.* viii. 1.---There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

6. For to be carnally-minded, is death ; but to be spiritually-minded, is life and peace.

Q. Is not *Godliness* of great Advantage and Benefit to us ?

A. 1 *Tim.* iv. 7.---Refuse prophane and old wives fables, and exercise thyself rather unto godliness.

8. For bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Q. How doth the Prophet say the true *Church* shall be established ?

A. *Isai.* liv. 13.---And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

14. In righteousness shalt thou be established : thou shalt be far from oppression, for thou shalt not fear ; and from terror, for it shall not come near thee.

Q. What saith the Apostle of those who live after the *Flesh* ?

A. *Rom.*

A. *Rom.* viii. 13.---If ye live after the flesh, ye shall die : but if ye through the spirit do mortify the deeds of the body, ye shall live.

Q. Who is it that Christ saith shall enter the *Kingdom of Heaven* ?

A. *Matth.* vii. 21.---Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doeth the will of my father which is in heaven.

Q. What is it that we must reap, if we sow to the *Flesh* ?

A. *Gal.* vi. 7.---Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap,

8. For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the spirit, shall of the spirit reap life everlasting.

Q. What doth the Apostle say is the *Wages of Sin* ?

A. *Rom.* vi. 22.---But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.

Q. Doth

Q. Doth the Apostle advise *Timothy* to follow after *Righteousness*?

A. 1 *Tim.* vi. 11.---Follow after righteousness, godliness, faith, love, patience, meekness.

22. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Q. Doth our happiness consist in *Knowledge*, or *Doing* what Christ hath commanded us?

A. *John* xiii. 17.---If ye know these things, happy are ye if ye do them.

S E C T. XX.

Of the FEAR of GOD.

WHAT did *Solomon* say was the whole *Duty of Man*?

A. *Eccles.* xii. 13.---Fear God, and keep his commandments: for this is the whole duty of man.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Q. What

Q. What did *Job* say was *Wisdom*, and where did he say it was to be found ?

A. *Job* xxviii. 12.---Where shall wisdom be found ; and where is the place of understanding ?

15. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

28.---The fear of the Lord, that is wisdom, and to depart from evil is understanding.

Q. What is the Beginning of true *Wisdom* ?

A. *Prov.* ix. 10.----The fear of the Lord is the beginning of wisdom : and the knowledge of the holy is understanding.

Q. Are not we commanded to *fear* God ?

A. *Deut.* xiii. 4.---Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

Q. What saith *David* of the *Fear* of the Lord ?

A. *Psal.* xxxiv. ix.---O fear the Lord, ye his saints : for there is no want to them that fear him.

10. The

10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Q. Is the Lord a gracious and merciful God to those that *fear him*?

A. *Psal.* ciii. 8.---The Lord is merciful and gracious, slow to anger, and plentiful in mercy.

11. For as the heaven is high above the earth: so great is his mercy toward them that fear him.

13. Like as a father pitieth his children: so the Lord pitieth them that fear him.

15. As for man, his days are as grass; as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness unto childrens children.

18. To such as keep his covenant, and to those that remember his commandments to do them.

Q. Are they *blest* who *fear* the Lord?

A. *Psal.* cxxviii. 1.---Blessed is every one that feareth the Lord: that walketh in his ways.

2. For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee.

3. Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants round about thy table.

4.---Thus shall the man be blessed that feareth the Lord.

Q. Should all People *fear God*, and stand in *awe* of him ?

A. *Isai.* viii. 13.---Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.

Psalms xxxiii. 8.---Let all the earth fear the Lord : let all the inhabitants of the world stand in awe of him.

Q. What faith *Solomon* of *Humility*, and the *Fear* of the Lord ?

A. *Prov.* xxii. iv.---By humility and the fear of the Lord, are riches, and honour, and life.

Q. What Counsel doth the Prophet *Isaiab* give to those who fear the Lord, and are in a disconsolate *State* ?

A. *Isai.* l. 10.---Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God.

I

Q. Will

Q. Will it not be well with them that fear God ?

A. *Ecclef.* viii. 12 --- Surely I know that it shall be well with them that fear God, which fear before him.

Q. Upon whom doth the Prophet *Malachi* say, the *Sun of Righteousness* shall arise ?

A. *Mal.* iv. 2.---Unto you that fear my name, shall the sun of righteousness arise with healing in his wings ;---

Q. What saith he of those that fear the Lord ?

A. *Mal.* iii. 16.---They that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

18. Then shall ye return and discern between the righteous and the wicked ; between him that serveth God, and him that serveth him not.

Q. How doth *David* admire the Goodness of God to them that fear him ?

A. *Psal.*

A. *Psal.* xxxi. 19.---O how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee,---

Q. Did the *Angel* that had the everlasting *Gospel* to preach, command us to fear God ?

A. *Rev.* xiv. 6.---And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come : and worship him that made heaven and earth, and the sea and the fountains of waters.

Q. Is the *Salvation* of God nigh unto them that fear him ?

A. *Psal.* lxxxv. 8.---I will hear what God the Lord will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.

9. Surely his salvation is nigh them that fear him ; that glory may dwell in our land.

Q. Will the *Blessings* of God be upon them that fear him ?

A. *Psal.*

A. *Pſalm* cxv. 11.---Ye that fear the Lord, truſt in the Lord : he is their help and their ſhield.

12. The Lord hath been mindful of us, he will bleſs us,——

13. He will bleſs them that fear the Lord, both ſmall and great.

S E C T. XXI.

Of the P O O R.

Q. **W**HAT ſaith *Mofes* of giving to the *Poor* that are in Want ?

A. *Deut.* xv. 7.---If there be among you a poor man of one of thy brethren, within any of thy gates, in thy Land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother ;

10. Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou givelt unto him : becauſe that for this thing the Lord thy God ſhall bleſs thee,——

11. For the poor ſhall never ceaſe out of the land : therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Q. What

Q. What were the Children of *Israel* commanded to do when they reaped their *Harvest* ?

A. *Lev.* xix. 9.---When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poor and stranger :—

Q. What faith *Solomon* of *oppressing* the *Poor* ?

A. *Prov.* xiv. 31.---He that oppresseth the poor, reproacheth his maker : but he that honoureth him, hath mercy on the poor.

xxii. 22. Rob not the poor, because he is poor : neither oppress the afflicted in the gate.

23. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

Q. Ought we to have *pity* and *compassion* upon the *Poor* ?

A. *Prov.* xix. 17.---He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given, will he pay him again.

xxii. 9. He that hath a bountiful eye, shall be blessed : for he giveth of his bread to the poor.

Q. What said *Moses* of thy *Brother* that is become *Poor*?

A *Lev. xxv. 35.*---If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea though he be a stranger,—

36. Take thou no usury of him, or increase:—

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Q. What Counsel did *Daniel* give King *Nebuchadnezzar*, respecting his shewing *Mercy* to the *Poor*?

A. *Dan. iv. 27.*---Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor;—

Q. What doth *Solomon* say of those that shew *Mercy*, and give to the *Poor*?

A. *Prov. xiv. 20.*---The poor is hated even of his own neighbour:—

21.---But he that hath mercy on the poor, happy is he.

xxviii. 27.---He that giveth unto the poor, shall not lack:—

xxix. 7.---The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Q. What

Q. What did *Job* say he did for the *Poor* in the time of his *Prosperity*?

A. *Job* xxix. 11.---When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13. The blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy.

15. I was eyes to the blind, and feet was I to the lame.

16. I was a father to the poor: and the cause which I knew not, I searched out.

Q. Should we not endeavour to do *Good* unto all, and especially to the *Household of Faith*?

A. *Gal.* vi. 10.---As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Q. What saith *David* of those who consider the *Poor*?

A. *Psalms* xli. 1.---Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

2. The Lord will preserve him, and
keep

keep him alive, and he shall be blessed upon the earth ;—

Q. After what manner did *Christ* say we should do our *Alms* ?

A. *Matth.* vi. 1.---Take heed that ye do not your alms before men, to be seen of them :—

2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the the hypocrites do,—

3. But when thou doest alms, let not thy left hand know what thy right hand doth.

S E C T. XXII.

Of INDUSTRY and SLOTHFULNESS.

Q. **W**HAT is said of that man, who doth not *provide* for his *Family* ?

A. 1 *Tim.* v. 8.---If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Q. Doth the Apostle advise us to be *Idle*, or *Industrious* ?

A. 2 *Thess.* iii. 10.---This we command you, that if any would not work, neither should he eat.

11. For

11. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

12. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Q. What saith *Solomon* of knowing the *State* of one's *Affairs*?

A. *Prov.* xxvii. 23.---Be thou diligent to know the state of thy flocks, and look well to thy herds.

Q. What saith he of giving the *Eyes* to *Sleepiness*?

A. *Prov.* xx. 13. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

Q. What doth he observe of him, that is *diligent* in his *Business*?

A. *Prov.* xxii. 29.---Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men.

Q. Is the *Sluggard*, or *Slothful Man* conceited, as well as lazy?

A. *Prov.* xxvi. 14.---As the door turneth upon his hinges, so doth the slothful upon his bed.

15. The slothful hideth his hand in his

his bosom, it grieveth him to bring it again to his mouth.

16. The sluggard is wiser in his own conceit, than seven men that can render a reason.

Q. What *Advice* doth he give to the *Sluggard*?

A. *Prov.* vi. 6.---Go to the ant, thou sluggard, consider her ways, and be wise:

7. Which having no guide, overseer, or ruler,

8. Provideth her meat in the summer, and gathereth her food in the harvest.

Q. What account doth he give of the *Sluggard*, and *slothful Man*?

A. *Prov.* xx. 4.---The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

xxii. 13. The slothful man saith, There is a lion without, I shall be slain in the streets.

Q. What is the common *Effect* of *Slothfulness*?

A. *Prov.* xix. 15.---Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

Eccles. x. 18. By much slothfulness the building decayeth, and through idleness
of

of the hands the house droppeth through.

Q. What Account doth he give of the *Field of the Slothful*?

A. *Prov. xxiv. 30.*---I went by the field of the slothful, and by the vineyard of the man void of understanding:

31. And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32. Then I saw, and considered it well: I looked upon it, and received instruction.

33. Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34. So shall thy poverty come, as one that travelleth; and thy want as an armed man.

S E C T. XXIII.

Of COVETOUSNESS.

Q. **D**OTH not God *forbid* Man to *covet* that which is his *Neighbour's*?

A. *Exod. xx. 17.*---Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid-servant, nor his

his ox, nor his ass, nor any thing that is thy neighbour's.

Q. What saith the Prophet *Jeremiah* of those who get *Riches dishonestly*?

A. *Jerem.* xvii. 11.---He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Q. Should not our *Conversation* be without *Covetousness*?

A. *Heb.* xiii. 5.---Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Q. Were the People given to *Covetousness*, in the days of *Jeremiah* the Prophet?

A. *Jerem.* vi. 13.---From the least of them, even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14. They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.

15. Therefore they shall fall among them that fall: at the time that I visit them,

them, they shall be cast down, saith the Lord.

Q. Did God complain of the *Jews* for letting their heart go after *Covetousness*, and yet pretending to be the *People* of God?

A. *Ezek.* xxxiii. 31.---They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

Q. Did God pronounce a *Wo* to those who are always *coveting*?

A. *Isai.* v. 8.---Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Q. What said the *Psalmist* of those that *trust* in their *Riches*?

A. *Psalm* xlix. 6.---They that trust in their wealth, and boast themselves in the multitude of their riches:

7. None of them can by any means redeem his brother, nor give to God a ransom for him.

8. (For the redemption of their soul is precious, —)

K

10. Wife

10.—Wise men die, likewise the fool,—and leave their wealth to others.

Q. May *rich Men* glory in their *Riches*?

A. *Jerem.* ix. 23.—Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.

Q. What saith *Job* of the *covetous Man*, that oppresseth and wrongeth his *Neighbour*?

A. *Job* xxiv. 2.—Some remove the land-marks; they violently take away flocks, and feed thereof.

3. They drive away the ass of the fatherless, they take the widows ox for a pledge.

7. They cause the naked to lodge without clothing, that they have no covering in the cold.

9. They pluck the fatherless from the breast, and take a pledge of the poor.

10. They cause him to go naked without

out clothing, and they take away the sheaf from the hungry.

13. They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof.

Q. Did Christ advise us to beware of *Covetousness*?

A. *Luke* xii. 15.---And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Q. What saith the Apostle to *Timothy* of the *Love of Money*?

A. 1 *Tim.* vi. 10.---The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

Q. Is not *Godliness* great *Gain*, when it is attended with *Contentment*?

A. 1 *Tim.* vi. 6.---Godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8 And

8. And having food and raiment let us be therewith content.

Q. What saith *Solomon* of those who love *Money*, and though they possess *Abundance*, yet have not a heart to make a *lawful use* of it?

A. *Eccles. v. 10.*---He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase: this is also vanity.

vi. 1. There is an evil which I have seen under the sun, and it is common among men:

2. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: This is vanity, and it is an evil disease.

Q. What Advice doth the Apostle give to those that are *rich*?

A. *1 Tim. vi. 17.*---Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Q. Are the *covetous* ranked amongst those wicked Persons, that will be shut out of the *Kingdom* of God ?

A. *Eph. v. 5.*---For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

S E C T. XXIV.

Of P R I D E.

Q. **W**HAT faith *Solomon* concerning *Pride* ?

A. *Prov. xvi. 18.*---Pride goeth before destruction : and an haughty spirit before a fall.

Q. Is it an *Abomination* to the Lord to be *proud* in *Heart* ?

A. *Prov. xvi. 5.*---Every one that is proud in heart, is an abomination to the Lord :—

Q. Is it a *Sin* to have an *high Look*?

A. *Prov.* xxi. 4.---An high look, and a proud heart, and the plowing of the wicked is sin.

Q. Is *Pride* hateful to those that *fear* the Lord?

A. *Prov.* viii. 13.---The fear of the Lord is to hate evil; pride and arrogancy,---do I hate.

Q. What saith the Prophet *Isaiab* concerning the *Proud* and *Lofty*?

A. *Isa.* ii. 11.---The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12. For the day of the Lord of hosts shall be upon every one that is lifted up, and he shall be brought low.

Q. What was it that *Daniel* told King *Belsazzar* befel King *Nebuchadnezzar*, when his mind was *hardened* in *Pride*?

A. *Dan.* v. 18.---O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21. And

21. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

Q. Doth the Prophet *Isaiab* pronounce a *Wo* to the *Crown of Pride*?

A. *Isai.* xxviii. 1.---Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower.

3. The crown of pride, the drunkards of Ephraim shall be trodden under feet.

Q. Were not *Pride* and *Haughtiness* some of those grievous *Sins* that caused *Sodom* to be destroyed?

A. *Ezek.* xvi. 49.---Behold, this was the iniquity of Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50. And they were haughty, and committed abomination before me : therefore I took them away as I saw good.

Q. What saith the Prophet *Obadiab* of the *Pride of Edom*?

A. *Obad.*

A. *Obad.* i. 3.---The pride of thine heart hath deceived thee : thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, Who shall bring me down to the ground?

4. Tho' thou exalt thyself as the eagle, and tho' thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Q. Doth God resist the *Proud*, and give Grace to the *Humble*?

A. 1 *Pet.* v. 5.---Be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

Q. What doth the Prophet *Malachi* tell us will become of the *Proud*?

A. *Mal.* iv. 1.---Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Q. What saith the Prophet *Isaiab* of those *Women* that are *haughty*, and walk with *stretched-out Necks*, and *wanton Eyes*?

A. *Isa.* iii. 16.---Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks,

necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.

17. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,——

18. In that day the Lord will take away the bravery of their tinkling ornaments——

Q. What sort of *Apparel* doth the Apostle advise *Women* to adorn themselves withal?

A. 1 *Tim.* ii. 9.---In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array;

10. But (which becometh women professing godliness) with good works.

Q. Is a *meek* and *quiet Spirit* a comely ornament for a *Woman*?

A. 1 *Pet.* iii. 3.---Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5. For

5. For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

S E C T. XXV.

Of D R U N K E N N E S S.

Q. WHAT saith *Solomon* of the *Drunkard*?

A. *Prov.* xxiii. 20.---Be not amongst wine-bibbers; amongst riotous eaters of flesh.

21. For the drunkard and the glutton shall come to poverty: and drowfiness shall clothe a man with rags.

Q. Is there a *Wo* pronounced against those who follow *Wine* and *strong Drink*, until they are *inflamed* thereby?

A. *Isai.* v. 11.---Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.

12. And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

14. Therefore

14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

Q. Doth the Apostle advise us not to be *drunk*?

A. *Ephes. v. 15.*---See then that ye walk circumspectly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

18. And be not drunk with wine, wherein is excess;---

Q. What saith the Prophet *Joel* to the *Drunkards*?

A. *Joel i. 5.*---Awake ye drunkards and weep, and howl all ye drinkers of wine,---

Q. Are these people *wise*, who are deceived by *wine* and *strong Drink*?

A. *Prov. xx. 1.*---Wine is a mocker, strong drink is raging: and whosoever is deceived thereby, is not wise.

xxi. 17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

Q. What saith the Prophet *Isaiab* of those who are *mighty* to drink *Wine*?

A. *Isai.*

A. *Isai.* v. 22.---Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Q. Doth Christ caution us against *Drunkenness*?

A. *Luke* xxi. 34 ---Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness,---

Q. What Account doth the Prophet *Isaiab* give of the Priests *Erring*, and being out of the Way, through *Wine* and *strong Drink*?

A. *Isai.* xxviii. 7.---But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment.

Q. What saith the Prophet *Habakkuk* of those that make their Neighbour *drunk*?

A. *Hab.* ii. 15.---Wo unto him that giveth his neighbour drink: that puttest thy bottle to him, and makest him drunken---

Q. Doth the Apostle advise against *rioting and drunkenness*?

A. *Rom.*

A. *Rom.* xiii. 12.---Let us therefore cast off the works of darknes, and let us put on the armour of Light.

13. Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Q. Who doth *Solomon* say have *Woe* and *Misery* ?

A. *Prov.* xxiii. 29.---Who hath woe ? who hath sorrow ? who hath contentions ? who hath babling ? who hath wounds without cause ? who hath redness of eyes ?

32. They that tarry long at the wine, they that go to seek mixt wine.

33. At the last it biteth like a serpent, and stingeth like an adder.

S E C T. XXVI.

Of S W E A R I N G.

Q. **D**OOTH not Christ forbid *All Swearing* ?

A. *Matth* v. 33.---Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

L

34. But

34. But I say unto you, Swear not at all;—

37. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil.

Q. Did the Prophet *Jeremiab* complain that the land mourned because of *swearing*?

A. *Jer. xxiii. 10.*—Because of swearing the land mourneth:

11. For both prophet and priest are prophane, yea, in my house have I found their wickedness, saith the Lord.

12.—I will bring evil upon them, even the year of their visitation, saith the Lord.

Q. What saith the Prophet *Zechariab*, of the flying *Roll* that he saw?

A. *Zech. v. 1.*—Then I turned and lift up mine eyes, and looked, and behold, a flying roll.

2. And he said unto me, What seeest thou? And I answered, I see a flying roll,—

3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off as on this side,---and every one that sweareth, shall be cut off as on that side.

Q. Doth

Q. Doth not God often bring his *judgments* on a Nation, for their *swearing*, and other abominations ?

A. *Hos.* iv. 1.---Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out,---

3. Therefore shall the land mourn, and every one that dwelleth therein shall languish,---

Q. Is not all *swearing* forbidden by the Apostle *James* ?

A. *James* v. 12.---But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea, be yea, and your nay, nay; lest ye fall into condemnation.

S E C T. XXVII.

Of WICKEDNESS of divers Kinds.

Q. **W**HAT saith *Solomon* of those that *justify* the *Wicked*, and *condemn* the *Just*?

A. *Prov.* xvii. 15.---He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

Q. Is the Heart of the *wicked* often set to do *evil*, because *Judgment* is not speedily executed upon them?

A. *Eccles.* viii. 11.---Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.

Q. What saith *Agur* of four *wicked* Generations?

A. *Prov.* xxx. 11.---There is a generation that curseth their father, and doth not bless their mother.

12. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14. There is a generation, whose teeth
are

are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

Q. Did God command the Prophet *Jeremiah* not to *pray* for a *wicked people*, that were hardened in their *Sins*, and would not hearken to the *Call* of God?

A. *Jer.* vii. 8.---Behold, ye trust in lying words that cannot profit.

9. Will ye steal, murder, and commit adultery, and swear falsely,

10. And come and stand before me in this house, which is called by my name?

13. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not:

16. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.

Q. What saith Christ of the *Wickedness* of the *Scribes* and *Pharisees*?

A. *Matth.* xxiii. 2.---The Scribes and Pharisees sit in Moses seat.

3.---But do not ye after their works: for they say, and do not.

4. For they bind heavy burdens, and grievous to be born, and lay them on

mens shoulders, but they themselves will not move them with one of their fingers.

5. But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Q. Doth Christ pronounce a *Wo* unto them?

A. *Matth.* xxiii. 23.---Wo unto you scribes and pharisees, hypocrites; for ye pay tythe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the others undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

25. Wo unto you scribes and pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

26. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Q. Should every one that nameth the
Name

Name of Christ, depart from *Iniquity*?

A. 2 *Tim.* ii. 19.---Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

Q. Will not the *Wicked* seek after God, nor think upon his Name?

A. *Psalms* x. 3.---The wicked boasteth of his hearts desire, and blesteth the covetous, whom the Lord abhorreth.

4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Q. Should we shun the company of *evil Men*?

A. *Prov.* xxiv. 1.---Be not thou envious against evil men, neither desire to be with them.

2. For their heart studieth destruction, and their lips talk of mischief.

Q. What said the Prophet *Isaiah* of the *Wickedness* of the Children of *Israel*?

A. *Isai.* i. 2.---Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and
the

the ass his master's crib : but Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy one of Israel unto anger,---

Q. Doth not *Job* advise the putting away of *Iniquity* ?

A. *Job*. xi. 14.---If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

Q. What doth the Prophet *Isaiab* say, separates people from God, and causeth him not to hear their *Prayers* ?

A. *Isai*. lix. 1.---Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear.

2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3. For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

4. None calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies, they conceive mischief, and bring forth iniquity. Their

7. Their feet run to evil, and they make haste to shed innocent blood : their thoughts are thoughts of iniquity, wasting and destruction are in their paths.

8. The way of peace they know not, and there is no judgment in their goings : they have made them crooked paths : whosoever goeth therein shall not know peace.

Q. What was the *Advice* that the Prophet *Jeremiah* gave to *Israel* and *Judah* ?

A. *Jerem.* iv. 1.---If thou wilt return, O *Israel*, saith the Lord, return unto me : and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

14. O *Jerusalem*, wash thine heart from wickedness, that thou mayest be saved : how long shall thy vain thoughts lodge within thee ?

Q. What *Counsel* did the Prophet *Isaiab* give to the *Wicked* ?

A. *Isai.* i. 16.---Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil,

17. Learn to do well, seek judgment, relieve the oppressed ; judge the fatherless, plead for the widow.

19. If ye be willing, and obedient, ye shall eat the good of the land.

20. But

20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

S E C T. XXVIII.

Of the PUNISHMENTS of the WICKED.

Q. WHAT faith the Prophet *Isaiab* concerning the *Wicked*?

A. *Isai.* iii. 11.---Wo unto the wicked, it shall be ill with him: for the reward of his hands shall be given him.

Q. Why did the Prophet *Amos* say, God would punish the Children of *Israel* in a particular manner?

A. *Amos* iii. 1.---Hear this word that the Lord hath spoken against you, O children of Israel.

2. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Q. What became of the two and forty children that *mocked* the Prophet *Elisba*?

A. *2 Kings* ii. 23.---And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city and mocked him,

him, and said unto him, Go up thou bald-head, go up thou bald-head.

24.---And there came forth two she-bears out of the wood, and tare forty and two children of them.

Q. What became of wicked *Haman* who conspired the Destruction of the *Jews*?

A. *Esth.* vii. 9.---And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the King's wrath pacified.

Q. After what manner was *Korah*, and the rest of those *wicked Men*, destroyed, that rose up against *Moses* and *Aaron*?

A. *Num.* xvi. 31.---And it came to pass,---that the ground clave asunder that was under them :

32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33. They, and all that appertained
to

to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Q. What said God to *Noah*, concerning those that shed *Man's Blood*?

A. *Gen.* ix. 6.---Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Q. What did the Lord command the Prophet to tell *Ahab* King of *Israel*, when he went to take *Possession* of *Naboth's Vineyard*?

A. *1 Kings* xxi. 19.---Hast thou killed, and also taken possession?---Thus saith the Lord, In the place where dogs licked the blood of *Naboth*, shall dogs lick thy blood, even thine.

23. And of *Jezebel* also spake the Lord, saying, The dogs shall eat *Jezebel* by the wall of *Jezreel*.

Q. What saith *Isaiab* the Prophet of those People, who would not hearken to the *Call* of God?

A. *Ifai.* lxxv. 2.---I have spread out my hands all the day unto a rebellious people; which walketh in a way that was not good, after their own thoughts;

3. A people that provoketh me to anger continually--- Therefore

12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter : because when I called, ye did not answer ; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not.

Q. What was the Cause that the King of *Judah*, and the Inhabitants of *Jerusalem* were carried away Captive to *Babylon*?

A. 2 *Chron.* xxxvi. 11.---Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in *Jerusalem*.

12. And he did that which was evil in the sight of the Lord his God,---

13.---And hardened his heart from turning unto the Lord God of *Israel*.

14. Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the Heathen, and polluted the house of the Lord which he had hallowed in *Jerusalem*.

15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending ; because he had compassion on his people, and on his dwelling place :

16. But they mocked the messengers of God, and despised his words, and
M misused

misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

17. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age : he gave them all into his hand.

20. And them that had escaped from the sword, carried he away to Babylon : where they were servants to him and his sons, until the reign of the kingdom of Persia.

Q. What saith the Prophet *Amos* of those that live at Ease in their Sins ?

A. *Amos* vi. 1.---Wo to them that are at ease in Zion,——

3. Ye that put far away the evil day, and cause the seat of violence to come near ;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall ;

5. That chant to the sound of the viol, and invent to themselves instruments of musick, like David.

6. That drink wine in bowls, and
anoine

anoint themselves with the chief ointments : but they are not grieved for the affliction of Joseph.

Q. Will God take Vengeance on his *Adversaries*, and not acquit the *Wicked*?

A. *Nab.* i. 2.---The Lord will take vengeance on his adversaries ; and he reserveth wrath for his enemies.

3.---And will not at all acquit the wicked :

5. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6. Who can stand before his indignation ? and who can abide in the fierceness of his anger ? his fury is poured out like fire, and the rocks are thrown down by him.

Q. What saith the Prophet *Isaiab* of those who make *unrighteous Decrees* ?

A. *Isai.* x. 1.---Wo unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed :

2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.

Q. What doth the Prophet *Jeremiah* say, with-holds good things from people, and brings *God's Judgments* upon a Nation?

A. *Jerem. v. 25.*---Your sins have with-holden good things from you.

26. For among my people are found wicked men :—

27. As a cage is full of birds, so are their houses full of deceit :—

28.---They judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge.

29. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

30. A wonderful and horrible thing is committed in the land.

31. The prophets prophesie falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof?

Q. Did God threaten to *punish* the world for their *Evil*, and the wicked for their *Iniquity*?

A. *Isai. xiii. 11.*---I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy

gancy of the proud to cease, and will lay low the haughtiness of the terrible.

12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Q. What did the Prophet *Ezekiel* say should befall the *Jews* for their *Wickedness*?

A. *Ezek.* vii. 8.---Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9. And mine eye shall not spare, neither will I have pity.

15.---He that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

17. All hands shall be feeble, and all knees shall be weak as water.

19.---Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord:---

25. Destruction cometh, and they shall seek peace, and there shall be none.

26. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the pro-

phet: but the law shall perish from the priest, and counsel from the ancients.

27. The king shall mourn, and the prince shall be clothed with desolation, ---I will do unto them after their way, and according to their deserts will I judge them,---

Q. Doth the Apostle *Peter* say, that the *Righteous* will scarcely be saved?

A. 1. *Pet.* iv. 17.---What shall the end be of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Q. Will God render to every man according to his Deeds?

A. *Rom.* ii. 2.---We are sure that the judgment of God is according to truth,

6. Who will render to every man according to his deeds:

7. To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath.

9. Tribulation and anguish upon every soul of man that doth evil,—

Q. What

Q. What befel *Jeroboam* King of *Israel*, when he put forth his Hand to lay hold on the Man of God ?

A. *1 Kings* xiii. 4.---And it came to pass when King *Jeroboam* heard the saying of the man of God, which had cried against the altar in *Beth-el*, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him.

Q. Why did God declare to *Noah*, that he would destroy the *Old World* ?

A. *Gen.* vi. 5.---And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

7. And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air : for it repenteth me that I have made them.

vii. 4.---And I will cause it to rain upon the earth forty days and forty nights : and every living substance that I have made, will I destroy from off the face of the earth.

Q. Was the *Old World* destroyed accordingly ?

A. *Gen.*

A. *Gen.* vii. 17.---And the flood was forty days upon the earth :---

19. And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered.

23. And every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive and they that were with him in the ark.'

Q. After what manner did the Lord destroy *Sodom* and *Gomorrhah*, because of their *grievous Sins*, and *great Abominations* ?

A. *Gen.* xix. 24.---Then the Lord rained upon *Sodom* and upon *Gomorrhah* brimstone and fire from the Lord out of heaven.

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Q. What said *John the Baptist* to the *Pharisees* and *Sadducees* that came to his *Baptism* ?

A. *Matth.* iii. 7.---When he saw many of the *Pharisees* and *Sadducees* come to his
his

his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

8. Bring forth therefore fruits meet for repentance.

9. And think not to say within yourselves, We have Abraham to our father.——

10.---The ax is laid unto the root of the trees : Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

Q. What did Christ say of those cities that had seen his *mighty* works, and yet would not *repent* ?

A. *Matth.* xi. 21.---Wo unto thee, Chorazin, wo unto thee, Bethsaida : for if the mighty works which which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Q. What became of the *rich Man*, who was clothed in purple and fine linen, and fared sumptuously every day ; but had no compassion on *Lazarus* ?

A. *Luke* xvi. 19.---There was a certain

tain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21. And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried.

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

Q. Who is it that *David* saith shall be turned into *Hell* ?

A. *Psalms* ix. 16.---The Lord is known
by

by the judgment which he executeth :---

17. The wicked shall be turned into hell, and all the nations that forget God.

Q. What doth he say will be the *Portion* of the *Wicked* ?

A. *Psalms* xi. 5.---The Lord trieth the righteous : but the wicked and him that loveth violence, his soul hateth.

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest : this shall be the portion of their cup.

Q. Is the *Wrath* of God revealed against all *Ungodliness* and *Unrighteousness* of Men ?

A. *Rom.* i. 18.---For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness,

19. Because that which may be known of God, is manifest in them ; for God hath shewed it unto them.

Q. What will be the *Portion* of those who *Sin wilfully*, after they have received the *Knowledge* of the *Truth* ?

A. *Heb.* x. 25.---Nor forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another :---

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

Q. Doth the Apostle say, the *Unrighteous* shall not *inherit* the *Kingdom* of God?

A. 1 *Cor.* vi. 9.---Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

Q. What did Christ say would be the *End* of the *Wicked*?

A. *Matth.* xiii. 41.---The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Q. What

Q. What became of the *unprofitable* *Servant*, who had not *improved* his *Talent*?

A. *Matth.* xxv. 30.---Cast ye the unprofitable servant into utter darknes: there shall be weeping, and gnashing of teeth.

Q. Will God take *Vengeance* on those who obey not the *Gospel* of Christ?

A. 2 *Thess.* i. 7.---The Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Q. Who are they that shall have their
Part in the Lake, that burneth with
Fire and Brimstone?

A. *Rev. xxi. vii.*---He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving,
and the abominable, and murtherers, and
whoremongers, and forcerers, and idola-
N ters,

ters, and all liars, shall have their part in the lake which burneth with fire and brimstone :—

Q. What faith *Solomon* of him that being often *reproved* hardneth his *Neck*?

A. *Prov.* xxix. 1.---He that being often reprov'd, hardneth his neck, shall suddenly be destroyed, and that without remedy.

Q. Is there no *Peace* to the *Wicked*?

A. *Isai.* lvii. 20.---The wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt.

21. There is no peace, faith my God, to the wicked.

S E C T.

S E C T. XXIX.

Of the REWARDS of the RIGHTEOUS.

Q. WHAT saith the Prophet *Isaiab* of the *Rewards* of the *Righteous*?

A. *Isai.* iii. 10.---Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings?

Q. What did the Apostle *Paul* say would be the *Reward* of all those who love the *Appearance* of Christ?

A. 2 *Tim.* iv. 7.---I have fought a good fight, I have finished my course, I have kept the faith.

8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

Q. Unto whom will God speak Peace?

A. *Psalms* lxxxv. 8.---I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Q. Who are they that shall obtain Mercy?

N 2 A. *Prov.*

A. *Prov.* xxviii. 13.---He that covereth his sins, shall not prosper : but whoſo confeſſeth and forſaketh them ſhall have mercy.

Q. What will be the effect of *Righteouſneſs* ?

A. *Iſai.* xxxii. 17.---The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

Q. What ſaid *Jeremiab* in his Prayer concerning *God's loving Kindneſs* to Man-kind ?

A. *Jer.* xxxii. 17.---Ah Lord God, behold, thou haſt made the heaven and the earth by thy great power, and ſtretched out arm, and there is nothing too hard for thee.

18. Thou ſheweſt loving-kindneſs unto thouſands,---

19.---(Thine eyes are open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings.)

Q. Is the Lord gracious and merciful to them that *love* and *fear* him ?

A. *Pſalm* cxlv. 8.---The Lord is gracious, and full of compaſſion ; ſlow to anger, and of great mercy.

17. The

17. The Lord is righteous in all his ways, and holy in all his works.

18. The Lord is nigh unto all them that call upon him ; to all that call upon him in truth.

19. He will fulfil the desire of them that fear him : he also will hear their cry, and will save them.

20. The Lord preserveth all them that love him : but all the wicked will he destroy.

Q. What saith the Apostle of every man that worketh good ?

A. *Rom. ii. 10.*---Glory, honour, and peace to every man that worketh good.

Q. Is the Man *blessed* unto whom the Lord imputeth not *Iniquity* ?

A. *Psal. xxxii. 2.*---Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

11. Be glad in the Lord, and rejoice ye righteous : and shout for joy all ye that are upright in heart.

Q. What will be the end of the *perfect* and *upright Man* ?

A. *Psalme xxxvii. 37.*---Mark the perfect man, and behold the upright : for the end of that man is peace.

lxxxiv. 11.---The Lord will give grace

and glory : no good thing will he withhold from them that walk uprightly.

Q. Will God shew Mercy to the *Wicked*, if they repent and turn from the *Wickedness* ?

A. *Isai.* lv. 6.---Seek ye the Lord while he may be found, call ye upon him while he is near.

7. Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Q. What did the Prophet *Jeremiah* say to the *Jews*, concerning amending their *Ways*, and their *Doings* ?

A. *Jer.* vii. 3.---Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord,---

5.---If you thoroughly amend your ways, and your doings ; if you thoroughly execute judgment between a man and his neighbour ;

6. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place,---

7. Then

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever.

Q. Will God execute those *Judgments*, that he hath pronounced against a *Nation*, if they turn from their *Evil*?

A. *Jer.* xviii. 7.---At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it :

8. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Q. Hath the *Lord God* any pleasure in the *Death* of the *Wicked*?

A. *Ezek.* xxxiii. 11.---Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Q. Shall the *righteous live*, if he trust to his own *Righteousness*, and committeth *Iniquity*?

A. *Ezek.* xxxiii. 13.---When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness,
and

and commit iniquity; all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it.

Q. Shall the *Wicked* die, if he turneth from his *Sins*, and doth that which is *lawful* and *right*?

A. *Ezek. xxxiii. 14.*---Again, when I say unto thee wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right;

15.---He shall surely live, he shall not die.

Q. What sort of *Proclamation* did the King of *Nineveh* publish, when the Prophet *Jonah* had said, that *Nineveh* should be overthrown?

A. *Jon. iii. 8.*---Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Q. Did God, when he saw they turned from their *evil Ways*, stay his *Judgments* from coming upon them?

A. *Jon. iii. 10.*---And God saw their works,

works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not.

Q. Who doth the Prophet *Isaiah* say shall inherit God's *Holy Mountain*?

A. *Isai.* lvii. 13.---He that putteth his trust in me, shall possess the land, and shall inherit my holy mountain.

15. For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Q. Will God have regard to those that are of a *contrite Spirit*?

A. *Isai.* lxvi. 1.---Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Q. Who

Q. Who are those that may be hid in the Day of God's *Anger* ?

A. *Zeph. ii. 3.*---Seek ye the Lord all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger.

Q. What saith the Apostle of the things which God hath prepared for them that *love* him.

A. *1 Cor. ii. 9.*---Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit : for the spirit searcheth all things, yea, the deep things of God.

Q. What will Christ say to the *Righteous*, and to those that have *improved* their *Talents* ?

A. *Matth. xxv. 21.*---Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.

34.---Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

F I N I S.

